

Introduction:

Allah the Sublime, has ordered the Muslims to invite others to Islam with wisdom and good admonition. He has also encouraged the Muslims to debate with the Christians in a kind manner. Allah said:

{ وَلَا تَجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ }

(العنكبوت: ٤٦)

“And argue not with the people of the Scriptures (Jews and Christians), unless it be in a manner that is good, except with such as do wrong..” [Qur’an 29:46]

It is also the duty of every Muslim, since Allah has guided him to the true religion, to strive to guide his fellow human beings out of their darkness, and to save them from inevitable destruction. This is especially so, as Shaitan, the devil, has deceived so many people. He makes them think that the truth is falsehood, and that falsehood is the truth. He also makes their evil actions so fair-seeming to them, that they are pleased with their actions. In this way, he misleads them away from the clear truth. Consequently, these people do not search for any other than what they already have. They do not look into any other way of life, in the notion that they are satisfied with what they have and are not in need of any other.

In this book however, after seeking and depending on the help of Allah, the Almighty, I have attempted to present to the Christian reader very important facts about his religio. In explaining aspects of Christianity, I was very keen on using references from books of the Christians themselves. This is in order for the Christain reader to more readily accept the statements that were made since the emanated from his own Christian scholars. No one would question the knowledge of these scholars nor their affiliation to Christianity nor thier desire to propagate it.

These facts, that are extracted from Christian sources, make it clear to the Christian reader the extent of how near he is to the truth, or how far away he is from it.

The prophets also brought a religion and laws for the benefit of mankind in his worldly life, and which would afford him success in the hereafter. Everyone seeks what is best for himself. One therefore follows a system that will provide him and his community with a happy life in this world and success in the hereafter. Today, we find people of varying cultures and countries exchanging information and sciences. No one objects to any system or knowledge that is beneficial to him, based on the fact that it originated with so and so. He only objects to it, if it is not suitable to his situation, understanding or benefit.

One of the biggest downfalls of the Christians therefore, is that they erroneously claim that the Prophet Muhammad (e) was sent only to the Arabs, and if he had any benefit at all, it was limited to them only. Many of them are also too haughty to follow him, because of the fact that he was an Arab. This undoubtedly is from the whisperings of the devil and from following their own whims and fancies. This is because, the prophet Muhammad (e) was a Messenger of Allah sent to both mankind and Jinn. He brought a law that fulfills the aspirations of all of mankind. In fact, his religion is the only true religion on the face of the earth. Allah also will not and does not accept any religion except Islam.

If the Christians remove from themselves and from their eyes, the veil of prejudice, they will realize that these claims are void and meaningless. As I said before, mankind is keen on grasping anything that benefits him, no matter its source or direction. He accepts these things, as long as they grant him the benefits that he strives for and holds as important. If we take a look at Christ (u), we'll find that he was messenger, sent only to the Children of Israel (the Jews). The westerners, Romans, Greeks and those who inherited their religion, the Americans and Europeans, have no ancestral link to Christ. In fact, he is closer in lineage to the Arabs, who are linked to the Jews through Abraham (u). Christ therefore, has no connection to

Westerners. They have only adopted his religion through ancient Rome, from which Christianity spread throughout Europe, then to the Americas.

If any of these Westerners think that Christ would side with them due to some ancestral link, they are grossly mistaken. In fact, this is not one of the characteristics of the Prophet Muhammad (e). He was distinguished in that his call was universal, encompassing both mankind and Jinn. The Qur'an addresses both parties. Addressing mankind in general, Allah states:

{ يا أيها الناس إنا خلقناكم من ذكر وأنثى وجعلناكم شعوبا وقبائل لتعارفوا، إن أكرمكم عند الله أتقاكم } (الخجرات: ١٣)

“O mankind! We created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you in the sight of Allah is the one who is the most god-conscious.”

[Qur'an: 49: 13]

Allah also stated:

{ يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة } (النساء: ١)

“O mankind! Fear your Lord who created you from a single soul” [Qur'an 4:1]

Allah also stated:

{ يا أيها الناس اتقوا ربكم إن زلزلة الساعة شيء عظيم، يوم ترونها تذهل كل مرضعة عما أرضعت وتضع كل ذات حمل حملها وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد } (الحج: ١-٢)

“O mankind! Fear your Lord and be dutiful to Him! Verily the earthquake of the Hour (of Judgment) is a terrible thing.

The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the torment of Allah.” [Qur'an 22:1-2]

In these Qur'anic verses, we notice that Allah has addressed mankind in general, both males and females, white and black, Arabs and non-Arabs, free person and slaves. Allah did not make any distinction between Arabs and non-Arabs in these verses.

Allah also addresses the believers in particular. Allah states for example:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً } (البقرة: ٢٠٨)

“O you who believe! Enter perfectly in Islam..” [Qur'an 2: 208]

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمُ حَقَّ تَقَاتِهِ } (آل عمران: ١٠٢)

“O you who believe! Fear Allah as he should be feared”

[Qur'an 3:102]

This is a call to all those who believe, and this includes Arabs and non-Arabs. There is not a single call in the Qur'an which is directed to Arabs only or speaks of legislation for them only and not the rest of the mankind. Instead the laws and guidelines found in Islam, are for everyone. Mankind simply has to submit to Islam, answer its call and adhere to its system. If they do not, they will be bringing destruction upon themselves. There is no hope on the day of Judgment for those who do not enter the fold of Islam. This is because he rejected Allah's true religion- Islam. Allah said:

{ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ }

“Whoever chooses other than Islam as a religion, it will not be accepted from him, and in the Hereafter he'll be among the losers”

I have also tried to make this book of mine a support for the Muslims in their call to the Christians. As a result I have included information on the sources of Islam and its beliefs. This information will be readily available to him that he may utilize it. In addition, the Muslim coming across this information for the first time, will be proud of his religion. He will therefore be grateful to Allah for having guided him to this religion and for making him a Muslim.

I also do not claim that I have done justice to this topic in this writing. I have merely made a conscious effort to accomplish what I had set out to do according to my ability and limitations. Mankind however is characterized by ignorance and weakness. I hope that Allah, the Sublime, will allow me to accomplish the goals that were set and that He writes it down in the scales of Good deeds on the Day of Judgment. I also hope that He will allow me, the translator, printer and all those who read it, to benefit from this work. Moreover, I ask Allah to forgive me, my parents and all the Muslims.

In conclusion, I ask Allah to bestow his peace and blessings on our Prophet Muhammad, his family and all his companions.

→ Chapter One

Christ and His Message

In the light of the Quran and the Bible.

Christ was one of the prophets sent to the Israelites. He called to the worship of Allah alone, and delivered the message with which he was sent from his Lord. Allah mentions this prophet and his message in a number of Qur'anic verses. Among the most comprehensive of these, is found in the chapter entitled Aali Imraan, verses 45-60, in which Allah states:

45: * *“(Remember) when the angels said: “O Mary! Verily, Allah gives you the glad tidings of a Word¹ from Himself, his name will be the Messiah, Jesus, the son of Mary, held in honour in this world and in the Hereafter, and will be one of those who are near to Allah. **

46: * *“He will speak to the people in the cradle and in manhood, and he will be one of the righteous.” **

47: * *She said: “O my Lord! How shall I have a son, when no man has touched me.” He said: “So (it will be), for Allah creates what He wills. When He has decreed something, He merely says to it: ”Be!”_ and it is. **

48: * *And He (Allah) will teach him(Jesus) the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom etc.), (and) the Torah and the Gospel. ** 49: * *And I will make him (Jesus) a Messenger to the Israelites (saying): “I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah’s Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allah’s Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe. **

50: * *And I have come confirming that which was before me of the Torah, and to make lawful to you part of what was forbidden to you, and I have come to*

¹ This word was (“Be !”_ and he was! i.e. Jesus the son of Mary)

*you with a proof from your Lord. So 5fear Allah and obey me. **

*51: * Truly! Allah is my Lord and your Lord, so worship Him (Alone). This is the Straight Path. **

*52: * Then when Jesus came to know of their disbelief, he said: "Who will be my helpers in Allah's Cause?" The Disciples said: "We are the helpers of Allah, we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)." **

*53: * Our Lord! We believe in what You have sent down, and we follow the Messenger (Jesus); so write us down among those who bear witness (to the truth i.e. La ilaha ill Allah -none has the right to be worshipped but Allah). **

*54: * And they (disbelievers) plotted (to kill Jesus), and Allah planned too. And Allah is the Best of the planners. **

*55: * And (remember) when Allah said: "O Jesus! I will take you and raise you up onto Myself and clear you (of the forged statement that Jesus is Allah's son) of those who disbelieve, and I will make those who follow you (monotheists, who worship none but Allah) superior to those who disbelieve (in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad, Jesus, Moses etc., or in His Holy Books, e.g. the Torah, the Gospel, the Qur'an) till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute." **

*56: * "As for those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers." **

57: * *And as for those who believe (in the Oneness of Allah) and do righteous (good) deeds, Allah will pay them their reward in full. And Allah does not like the Zalimun (polytheists and wrongdoers).* *

58: * *This is what We recite to you (O Muhammad) of the Verses and the Wise Reminder (i.e. the Qur'an).* *

59: * *Verily, the likeness of Jesus in Allah's Sight is the likeness of Adam. He created him from dust, then (He) said to him: "Be! - and he was.* *

60: * *(This is) the truth from your Lord, so be not of those who doubt.)* *

This is Christ, the Messiah, as described by Allah. He was created by Allah's word, just as Adam before him. This word was "BE". Allah also made him a sign unto mankind. His birth was miraculous, as his mother conceived without her ever having been touched by anyone. She was a chaste, upright servant of Allah, free from all immoralities and iniquities.

Allah has explained to us, the truth of the message of Christ- that:

- 1. He was a messenger who called to the worship of Allah alone, without the association of partners to Him.***
- 2. He directed his call to his people, the Israelites, who had strayed far away from the religion of Moses ﷺ. His people however, rejected him and made every effort to kill him. Allah saved him from them, and raised him up to the heavens.***

If we take a look at the Gospels used by the Christians today, we will find many passages that coincide with the information found in the Qur'an about Christ. These include:

a) His Human Nature:

In the previous verse, Allah mentioned the Human nature of Christ. Allah told us about him, first through his grandmother, then through his mother. He also told us about his birth. All the Gospels state that Christ was born of Mary (Maryam), and that he underwent the same processes as any other human being- coming into being from nothing, eating, drinking, feeling tired, sleep and death² as well as all other human processes and emotions.

b) He was a Messenger of Allah:

Allah states:

** The Messiah (Jesus), son of Mary, was no more than a Messenger; many were the Messengers that passed away before him. **
[Quran:5:75]

²This is according to Christian belief. The Muslims believe that Jesus was not killed nor did he die. Allah makes this clear in the following verses from the noble Qur'an:

[.. But they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not (i.e. Jesus, son of Mary); But Allah raised him up unto himself. And Allah is Ever-Powerful, All-Wise.)

[Qur'an 4:157-

158]

In a number of places in the Gospels, Christ declared that he was a messenger sent by Allah. In Matthew 10:40 we find: “He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.”

In the Gospel of Luke 4:43 we find: “And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.”

In Luke 10:16, we find Christ saying to his Disciples whom he sends to the village to call the people to believe in him and his message:

“He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.”

In the Gospel of John, Christ also states that he was a messenger.

“Jesus saith unto them, My meat is to do the will of him that sent me and to finish his work.”
[John 4:34]

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”
[John 17 : 3]³

c) He was sent to the Israelites only, and not to all people.

³This is clearly stated in a number of other verses in the Gospel of John. Among these are: [5: 23,30,36], [6:29,44] [7:16,29] [8:18,42] [9:4][10:36][11:42] [12:44,49] [14:24][15:21][16:5]17:18,25][20:21]

Allah states in the previous verse: “And I will make him (Jesus) a Messenger to the Children of Israel (Jews).”

In the Gospel of Matthew, it states that Jesus met a woman of the Cananites. She came to him for him to cure her daughter of insanity.

“And behold, a woman of Canaan came out of the same coasts and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his Disciples came and besought him, saying, Send her away; she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.”

[Matt:15:22-24]

In Matthew 10:5-6, we see Christ’s instructions to his students when he sent them to the Jewish villages:

“These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

But go rather to the lost sheep of the House of Israel

d) He followed the Laws of Moses and fulfilled them:

Allah states in the Qur’an that Christ said:

* And I have come confirming that which was before me of the Torah, and to make lawful to you

*part of what was forbidden to you.... **
[Qur'an: 3:50]

In the Gospel of Matthew it is reported that Jesus said:

“Think not that I have come to destroy the law, or the prophets: I am not come to destroy, but to fulfill”
[Matt. 5:17]

e)He called to the worship of Allah alone without ascribing partners to Him

The Qur'an states that the Messiah said: * Truly! Allah is my Lord and your Lord, so worship Him (Alone). This is the Straight Path. *
[Qur'an 3:51]

In the Gospel of Mark it states:

“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord God is one Lord:”
[Mark 12: 28-29]

In the Gospel of Luke, Jesus responds to the Devil's invitation to worship him in the following way:

“And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

*If thou therefore wilt worship me, all shall be thine.
And Jesus answered and said unto him, Get thee
behind me Satan: for it is written, Thou shalt worship
the Lord thy God, and him only shalt thou serve.*
[Luke 4:6-8]

In the Gospel of Matthew it states:

*“Then saith Jesus unto him, Get thee hence, Satan:
for it is written, Thou shalt worship the Lord God,
and him only shalt thou serve.*
[Matt. 4:10]

***Again, in the Gospel of John, we find Jesus
reiterating this fact. He is reported to have said:***

*“And this is life eternal, that they might know thee the
only true God, and Jesus Christ, whom thou has sent.*
[John 17: 3]

**In his encounter with Mary, after his alleged
resurrection, Jesus states this fact once again:**

*“Jesus saith unto her, Touch me not; for I am not yet
ascended to my Father: but go to my brethren, and
say unto them, I ascend unto my Father, and your
Father; and to my God, and your God.*
[John 20 :17]

*f) Jesus called on the people to repent and to adhere
to the spirit of the Laws of Moses*

***This is what is meant by the words of Allah in the
Qur'an, where He states that Christ said:***

** And I have come confirming that which was before
me of the Torah, and to make lawful to you part of*

*what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allah and obey me **

[Qur'an 3: 50]

Some writers even claim that this was the essence of the message of Jesus according to the Gospels. In the Gospel of Matthew it states:

“But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.”

[Matt. 9:13]

In the Gospel of Mark we also find:

“Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.”

[Mark 1:14-15]

The human nature of Christ can clearly be seen from the previous texts. One can clearly see also that he was a messenger, who called the Israelites to the worship of Allah alone - ascribing no partners whatsoever to Him. This is in complete corroboration with what Allah mentions in the Qur'an about Christ. It also coincides with the message brought by all the previous prophets, who were mentioned in the Qur'an and in Jewish scriptures. Moreover, it coincides with sound reasoning and one feels satisfied with it.

This, however is contradicted by the claims made by the Church which go against all sound reasoning and the law. This would be dealt with in detail (Allah's willing), in a later chapter that deals with the belief of Christians.

A Brief History of Christianity.

One of the most difficult tasks facing any researcher, is that of tracing the early history of Christianity from Christian sources. History depends on preserved sources and narrations, that explain the events of a given period in time. Anyone looking at the Christian sources however, would be faced with the problem of a historical gap in the most important period of Christian history- the period immediately after the ascension of Jesus up until the middle of the second century C. E.

Although this is considered to be an extremely critical period in Christian history, the sources upon which one may depend to get a clear picture of its events, are extremely rare. In fact, the only source available to Christians, is the book "Acts of the Apostles." At the beginning of this book, the author speaks a little about the Disciples. He then dedicates the rest of the book to Paul and his activities. Even so, his information about Paul comes to an end before his death, after he enters Rome. This climax is the end of all historical data available to the Christians on this period. Added to this, is the little one may gather from the fourteen letters of Paul. While these contain little historical data about Paul himself, they are almost void of any information about the Disciples- the true students of Christ.

Despite this however, we would now attempt to trace the history of Christians and Christianity in general, to the period just after the reign of the

Emperor Constantine. This is in order to present as accurate a picture as possible from a historical perspective.

The Messiah- A Christian Viewpoint:

The Messiah¹ is Jesus the son of Mary ﷺ . The Christians trace his genealogy to Solomon, the son of David.² His birth was miraculous as he did not have a father. Allah (God) sent the Angel Gabriel to his mother, Mary. This angel breathed unto her³ and she conceived. Later she gave birth to Jesus in

¹ It must be noted that we will mention the history of Christ as it was mentioned in the books of the Christian (i.e. the four Gospels). If however there is anything that contradicts what was mentioned in our own Islamic sources we will explain the contradiction or refer to a suitable reference where this contradiction was explained.

² for more information about the genealogy of Christ, see page:

³ This congrues with the words of Allah the Exalted, in the Qur'an...

"And Mary, the daughter of Imran who guarded her chastity; and We breathed into it. [66:12].

Ibn Katheer said in vol. four his book of Quranic exegesis:

"Allah sent the angel Gabriel in the form of a man to Mary. He ordered him to breathe into the pocket of her garment. So she opened the neck of her garment and the breath descended and entered into her womb and this is how she became pregnant with Jesus (ﷺ)."

The Christian version of the conception is very vague and without meaning. This story is mentioned in two places in the Gospels. The first is in the Gospel of Matthew (1:18) which states, "Now the birth of Jesus was on the wise: When as his mother, Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."

The second mention of this story is found in the Gospel of Luke (1:34). After mention was made of the angel Gabriel appearing to Mary who was espoused to Joseph, and telling her of that she will conceive and give birth to Jesus, Mary replied, "How shall this be, seeing I know not a man?"

"And the angel answered and said unto her, The Holy Ghost shall come unto thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

a place called Bethlehem in Palestine. The author of the Gospel of Matthew, claims that Jesus' mother fled with him from Palestine to Egypt, in fear of Herod, the ruler of the Israelites at that time. Herod's astronomers informed him of the birth of the King of the Israelites in that year. As a result, he was determined to kill all male children born that year.

At the age of thirty, and after being baptized by John, Jesus began his mission. He admonished the people in the market places and healed the sick as he traveled through the land of the Israelites. He also performed many miracles, including walking on water, increasing food and healing the sick.

Early in his mission, Jesus was joined by his Disciples. They followed him as he traveled throughout the land. Later, however, Jesus dispatched them in groups of twos, into various villages to spread the Gospel. The Jewish leaders at that time, felt that Jesus' message posed a threat to them. As a result, they all decided to get rid of him. On the first day of the Passover celebrations, the Israelites, with the assistance of the Disciple Judas Iscariot, learnt about the whereabouts of Jesus in Jerusalem. When they came to capture him, all his Disciples abandoned him and fled. The Israelites then apprehended him and took him to their chief Rabbi. When they presented their case to him, however, he noticed that the witnesses all had conflicting stories about the things they accused Jesus of doing. Finally the chief Rabbi asked Jesus: "Art thou the Christ, the son of the Blessed?"

And Jesus said, I am: and ye shall see the Son of man sitting on the right of power, and coming in the clouds of heaven.

Then the high priest rent his clothes, and saith, What need we any further witnesses?

*Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.
(Mark :14:58-64)*

They then took Jesus to the Roman governor Pontius Pilate, that he may sentence him to death. Jesus, however did not respond to any of the questions that Pilate asked him. Though Pilate could find no reason to sentence him to death, he conceded to the wishes of the Israelites and ordered that he be crucified on the cross.

“And straight-away in the morning the chief priests held consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

And Pilate asked him, Art thou the King of the Israelites? And he answering said unto them, Thou sayest it.

And the chief priests accused him of many things: but he answered nothing.

And Pilate asked again, saying, Answerest thou nothing? behold how many things witness against thee.

But Jesus yet answered nothing; so Pilate marveled. Now at the feast he released unto them one prisoner, whomsoever they desired.

And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

And the multitude crying aloud began to desire him to do as he had done unto them.

But Pilate answered them, saying, Will ye that I release unto you the King of the Israelites?

For he knew that the chief priests had delivered him for envy

But the chief priests moved the people, that he should rather release Barabbas unto them.

And Pilate answered and said again unto them, What will ye then that I shall do unto whom ye call the King of the Israelites?

And they cried out again, Crucify him.

Then Pilate said unto them, Why, What evil hath he done? And they cried out more exceedingly, Crucify him.

And so Pilate, willing to content the people released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.”

[Mark 15: 1-15]

According to Christian belief, Jesus was taken to the place of crucifixion on Friday morning. He was placed on the cross at the third hour of the day⁴. He

⁴This is line with the sunset timing whereby the first hour after the sunset is believed to be the first hour of the night, which extends for about twelve hours. As a result of this, the first hour of the day generally corresponds to the first hour after sunrise. Based on this we can assume that the third hour of the day (i.e. after the sunrise) as mentioned here, corresponds to about 9:30 a.m. as we know it today. The ninth hour therefore would be about 3:30 p.m.

remained there until the ninth hour in the evening when he died after shouting, “My lord, My lord why have you forsaken me!”

He was then taken down from the cross and placed in his tomb on Friday evening. He stayed there for the rest of that night, the entire Saturday and night. On Sunday morning, the people found his tomb empty and they were told that he had risen from his tomb.

After this incident, Jesus appeared among his Disciples and explained to them that he was alive. According to “Acts of the Apostles”, Jesus remained among his Disciples for forty days after the alleged crucifixion, before being raised up into the heavens while the Disciples looked on.

“The former treatise have I made, O Theophilus, of all that Jesus began to do and teach,

Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:”

[Acts 1:1-3]

Jesus’ ministry, according to the first three Gospels, lasted no more than one year. This is because they did not mention more than one annual Jewish festival. In the Gospel of John, however, three annual festivals were mentioned. For this reason many Christians believe that the period of his ministry lasted three years. His followers, including

his twelve Disciples, numbered around one hundred and twenty.

“And in those days Peter stood up in the midst of the Disciples, and said (the number of names together about an hundred and twenty,)”
(Acts 1:15)

Anyone looking at the message of the Messiah from the Gospels, would be convinced, that he did not establish an entirely new religion. In fact, he abided by the laws of Moses, and called for the adherence to them.

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.”
(Matt 5:17)

He made it unlawful for anyone to break these rules. Whenever he sent out his students, he advised them to stick to these laws.

***“And a certain ruler asked him saying, Good Master, what shall I do to inherit eternal life?
And Jesus said unto him, Why callest thou me good? None is good, save one, that is, God.
Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.”***
(Luke 18:18-20)

Jesus’ message centered on repentance and preaching the Gospel of the coming kingdom of heaven. He also gave similitudes of this. In this respect therefore, Jesus did not differ from any of

the other prophets of the Israelites, who came after Moses U .

“From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.”
(Matt. 4:17)

Jesus however, went a bit further regarding indecencies and immoralities, by emphasizing that the things which lead to such immoralities were equally unlawful. In the Gospel of Matthew, it states:

“Ye have heard that it was said by them of old time, Thou shalt not commit adultery

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart

(Matt. 5: 27-28)

“Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

But I say unto you, Swear not at all; neither by heaven; for it is God’s throne:

Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.”
(Matt.5: 33-37)

In addition, Jesus emphasized forgiveness and love. In the Gospel of Matthew we find:

“Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

[Matt.5: 43- 44)

No mention was made of laws brought by Jesus, except laws concerning the prohibition of divorce and the prohibition of marrying a divorcee. In the Gospel of Matthew, it is reported that Jesus stated:

“It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement:

But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.”

(Matt. 5: 31-32)

This shows therefore, that Christ did not establish a totally new religion. Instead, his message was similar to that of the previous prophets of the Israelites, who succeeded Moses. The only difference here however, is that Allah made him and his mother miraculous signs to the Israelites.

The Students of Jesus After His Ascension:

Sources on this period after the ascension of Christ are rare indeed. All that the Christians have to rely on, is the Acts of the Apostles, in which the author mentions a bit of the activities of the Disciples of Christ. He devotes the rest of the book to Paul and his works. The letters at the end of the New Testament, also contain a few sentences on the students of Christ. This is all the information available about this period. Based on the available information, we would now attempt to give a brief account of this period.

After the ascension of Christ, his students continued to preach in all the cities of the Israelites. According to Acts of the Apostles, they also performed many miraculous deeds, especially healing the sick. As a result, many people came out to hear their preaching and many believed in what they were teaching. This however, did not prevent the Jewish leaders from threatening them in order to stop their preaching. These threats however, did nothing to dampen the enthusiasm of the students, nor did they cause them to abandon their preaching. The message of these students centered on compulsory repentance, baptism and belief in Christ in order for sins to be forgiven. This was in keeping with the message of Christ as was explained previously.

It is significant to note, that no clear mention was made about Christ being divine, nor of him being the son of God. In fact, Peter, one of the main

Disciples, in his first general sermon, declared in front of the Israelites:

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:”

[Acts 2:22]

This only served however, to intensify the hatred of the Israelites toward them. Consequently, they arrested one of the Disciples named Stephen, and stoned him to death. They also killed another one called James, the brother of John. They then continued to persecute the rest of the followers of Jesus, until they dispersed throughout the lands of the Israelites and the Samaritans.

“And cast him out of the city, and stoned him: and the witnesses laid down their clothes at the young man’s feet, whose name was Saul.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.”

[Acts 7:58-59]

“Now about that time Herod the king stretched forth his hands to vex certain of the church.

And he killed James the brother of John with the sword.

(Acts 12:1-2)

The students of Jesus only preached to their own people, the Israelites, as they were commanded.

“These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

But go rather to the lost sheep of the house of Israel.”
(Matt. 10:5-6)

These students however, found that other than the Israelites were accepting their call, and that a number of Greeks joined them. This encouraged them to intensify their preaching among the non-Israelites. They sent Barnabas to Antioch to preach to the foreigners. Many people accepted the message of Christ. Among those who joined the Disciples was Saul, a former Jew and persecutor of the Disciples of Christ. He changed his name to Paul, and he and Barnabas concentrated on preaching to the pagans. They were very successful, as a number of idolaters accepted their call.

This mass influx of idolaters however, created a very big problem. This was because some of the preachers did not emphasize to these new converts, the need to adhere to the established teachings of their new religion. The most lenient among the preachers in this aspect was Paul himself. Another group of preachers held the view that these new converts should adhere to the established rules of the religion. This caused a rift between the two groups which led to a conference, in Jerusalem. At this conference, it was decided that the new converts would not be asked to strictly adhere to the established teachings of their new religion and it was sufficient for them to stop the sacrificing to

idols, the drinking of blood, the eating of animals that were suffocated and the committing of fornication.

“It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden that these necessary things;

That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.” (Acts 15: 25-29)

Thus in contention, the assembly broke up with a victory for those advocating a policy of leniency. Here is where all information about the students of Christ comes to an end. No one knows for certain what happened to them or what they did after this. It is only possible to trace the message of Paul from this point onwards. He made big advances in preaching his message. He visited many cities in Asia and later died in Rome.

“And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark and sailed to Cyprus;

And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

And he went through Syria and Cilicia, confirming the churches.

(Acts 15: 30-41)

*“And so were the churches established in the faith,
and increased in number daily.*

*Now when they had gone throughout Phrygia and the
region of Galatia, and were forbidden of the Holy
Ghost to preach the word in Asia.....:”*

(Acts 16: 5-6)

No information about the end of Paul is available.

The Period After the Students of Christ up to the Reign of the Emperor Constantine:

The early stages of this period is shrouded in obscurity, and ignorance of this period is almost absolute. In fact it is one of the most orphic and difficult periods in Christian History. The period is marked by the emergence of a number of Gospels, all contradicting each other.⁵ Many new ideas, contradictory to those of Christ, also crept into the religion. About this period, Habib Sa'eed says:

“While it is easy to gather bits and pieces here and there about this period-the period after the Disciples, the forty years from 70 C.E to 110 C.E- this period remains the most obscure period in the history of Christianity. This is a sad state, because this period is replete with many signs of change in the church itself. Moreover, during this period, many unknown callers to Christianity emerged after Paul. Many ideas, from other than Christian sources, and undoubtedly from the christianized idolaters, emerged. These ideas included those of belief, Christian practices such as the sacrament, lent and various forms of worship. Even the constitution of the church itself underwent changes.”⁶

⁵ This is discussed in detail later in this book in the chapter that deals with the Christian Sources.

⁶The History of Christianity . [Vol.1 / pg.47]

This early period in Christian history is marked by a very important event. Perhaps it is the most significant event to occur after the ascension of Christ. This event is the demolition of Jerusalem at the hands of the Roman ruler Titus in the year 70 C.E, during the reign of the Emperor Luspasianos. This ruler almost totally conquered the Israelites in Palestine, especially those in Jerusalem, in retaliation to their revolt against Rome. Undoubtedly, this act caused the annihilation of many Christians also. This is because, no distinction was made, at that time, between Israelites and Christians. The ensuing persecution and extermination encompassed the entire region, so as to rid the region, especially Palestine and surrounding areas, of any Jewish presence. It is now clear to see the difficulty of tracing the history of this period. Due to the long period of scourge suffered by the Israelites at the hands of the Romans, from the ascension of Christ culminating in Titus' destruction of Jerusalem, even the end of the Disciples as well as Paul is considered to be unknown.

The persecution of those who survived continued until a second demolition during the reign of Adrian. This happened when a group of Israelites gathered and chose one named Perukaba as their leader. He claimed to be the Messiah who had returned, and led his followers in a revolt against Rome. The Emperor Adrian had no other choice but to send a huge army into Jerusalem. He ordered them to demolish everything in their path, one by

one. This began in the year 130 C.E and continued until the Israelites were conquered and their lands demolished. Consequently, the Holy House in Jerusalem was once again destroyed and a temple for the worship of Jupiter - the god worshipped in Rome at the time- was built in its place. The Israelites were now forbidden to enter Jerusalem except on one day during the year. That too, was only allowed after they paid a large fee.

Events such as these, no doubt account for this gap in the history of Christianity. This is because those outside the realm of Christianity and Judaism at that time, like the Romans and the pagan Greeks, made no distinction between the two groups. In addition, most of the religious activity associated with Christ took place in Jerusalem. The Christians too as we have mentioned previously, were already divided over the issue of whether it was compulsory to follow the Laws of Moses and whether the pagans who newly converted to Christianity, should be made to follow them or not. By this time however, those who adhered to these laws and were in favor of enforcing strict codes of adherence upon the new converts, from among the Disciples and the Israelites that converted to Christianity, had gained the upper hand. The destruction of Jerusalem, therefore, as well as the killing of the Israelites, provided an ideal opportunity for Paul and those who adhered to his school of thought, who were calling for the abandonment of the adherence to the Mosaic Law and its separation from the laws of Christ, to have their way. Habib Sa'eed stated:

“The destruction of Jerusalem in the East, just after the Jewish uprising of 70 C.E, had a severe effect on Christianity. This is because, the conquering of the Palestinian groups and the enlargement of the polytheists who accepted Christianity, were among the factors that relieved Paul of the burden of getting rid of the troublesome Israelites. Antioch, Rome, and later Ephesus, became the most important centers in the development of Christian history.”⁷

Anyone examining the Christian history of this period, would find that a very crucial separation took place in the Christian religion. This is due to the emergence of a number of groups all professing contradictory beliefs. These groups included:

- 1. Docetism: This cult claimed that Christ was not actually a human being and all his activities were merely an apparition to the Disciples but in reality they were not like that at all.*
- 2. The statement of Satrinios. He claimed that there were two Gods. The God of the Israelites who was the enemy of the hidden God. The Jewish God, according to him, was the one who created seven angels. These seven angels made mankind who began to fall short of his duties in life until he was given a torch of light from the hidden God from whom the light emanates. He*

⁷The history of Christianity 1/46

objected to marriage and some of his students abstained from eating meat.

3. The statement of Basilidos. He was from Alexandria, Egypt, and held the view that one should not work by the five books of Moses or by the Old Testament. He claimed that God created the mind and from this mind the angels and the heavens came. These number 365 in order from greatest to least ending with the lord of the Old Testament, Yahweh who in turn created the physical world. He also claimed that when God saw the faults of mankind, he sent the mind to them- and he was the Son- so that he may bring wisdom and salvation to a group of chosen souls.

4. The statement of Falentinious: This is a statement taken from Greek legends that believed in a family of gods and in the existence procreation among them. The last to be procreated was Christ and the Holy Spirit, then the birth of the Lord, who proclaimed knowledge to the people, was completed.

*These three theories are considered by Christians to be the most important of what was called (الغنوسية)*⁸ *That became very widespread at that time.*

Among the other doctrines that emerged were:

5. The Marcions: These were the followers of Marcion who was born in Asia in the year 85CE.

Others put his birth at 120 CE. Among the beliefs he held was that there were two Gods; One of them was the god of the Israelites and he was merciless and vicious. He created this physical world. Even so he was of a lesser stature than the other god. The other god was the god of mercy and affection. He was the true and hidden god who manifested himself in the person of Jesus. He was also of the view that Jesus did not die on the cross and that he was not buried nor did he resurrect from his tomb. Instead he suddenly vanished in an abyss to preach to the dead. After that he returned to take up his responsibility as the hidden Father in heaven.

6. The Montanas: This takes its name from its founder, Montanas. He appeared in the second half of the second century and claimed that the holy spirit spoke to him. Along with him there were two women also claimed that they received inspiration. They declared that the end of the world and the second coming of Jesus were at hand. In order to prepare for this event the two women prophets told the people to abstain from marriage, drinking alcohol and eating stimulating foods. They then waited for the return of Jesus. A group of them even went to the desert to greet Jesus. They almost perished from thirst and hunger had the authorities not saved them. The Montanas continued until about the fifth century CE.

7. النبويون They claimed that Jesus was a human being born of Mary in a miraculous way. At the

time of his baptism however, God adopted him and gave him the power to perform miraculous deeds. He continued to be a human until he was crucified and resurrected from the dead and ascended to the heavens. They also await his return to save his followers from the abuse that they suffered because of his crucifixion. That also adhere to the Mosaic Law.⁹

8. Unitarianism: These are many Christian groups that held the common view that Allah is one and not three. These however can be divided into many schools of thought. Among them are :

i. Sabellian Doctrine: This takes its name from its founder the priest Sabellius who died in 261 CE. It was reported that he believed that Allah was unable to be divided and he was against the trinity doctrine. He was however, of the view that Allah, the Creator manifested himself in the form of Christ and he became a son. So he felt pain and was crucified. After that he transformed to the Holy Spirit who became a guide to the Disciples. In his view therefore, Allah is one, but he underwent these three stages.

b. Paul of Samosata: He was a priest from Antioch, who later became its bishop in 260 CE. He held the view that Allah was one and that his words and wisdom were among his attributes. This attribute of speech took possession of Jesus and he became Christ the redeemer and the deliverer. He also held

⁹Tareekh al-Fikr al-Maseehi 1:490-497

the view that Allah raised Jesus as a reward to him, and gave him a name above all other names.

c. Arius: This group takes its name from its founder a Libyan bishop, who studied under Lukyanos, one of the students of Paul of Samosata. Arius held the view that Allah was one who was never born. The son however, was not eternal, for there was a time when he was not present. He therefore came from nothing like every other creature of Allah. Thus he was not Allah, nor did he possess divine characteristics. Allah merely gave him a high status and elevated him above all his creation. Arius' view spread tremendously. It was this view that led to convention of the Nicea Conference in the year 325 CE. by the order of the Emperor Constantine. This was in order for them to examine this view and the many views that had divided the Christian community at that time.

These were the varying schools of thought and opinions were widespread among the Christians at the time. Each group was also very active in advocating its principles. This resulted in a lot of tension among the groups, especially with those who adhered to the teachings of Paul. They were very strong and vigilant and they spared no effort in calling others to their view. After the fall of the religious capital, Jerusalem, they were able to rise to the head of all religious centers at that time. In the centers of Antioch, Rome and Alexandria, the followers of Paul were in control. Some of these leaders included:

1. Ignatious of Antioch, the Bishop of Antioch, who became bishop of the Church of Antioch in the year 70 CE.¹⁰

2. Clemence of Rome, the bishop of the Roman Church between 92-101 CE.¹¹

3. The Bishop of Sameerna (Azmeer), Policaros who was killed in the year 156 CE. during the persecution of the ruler Marcus Orilios.¹²

4. Bishop of Leon, Irianos who is believed to have died between 190 and 202 CE.¹³

5. Justin Yustinus the Martyr who opened a school in Rome before he was killed in 165 CE.¹⁴

6. Clemence of Alexandria, who was born in 150 CE in Greece before moving to Alexandria where he joined the school called “The School of Christian Learning.”¹⁵ He later became head of the school. It is believed that he died in the year 215 CE.¹⁶

7. Irijanus the Egyptian, who was born around 185 CE. in Alexandria, Egypt. He became head of the school of theology in Alexandria, and after teaching for a period, he died in Sur, in the year 253 C.E.¹⁷

¹⁰ Tareekh al-Fikr al-Maseehi 1:415-417 , Tareekh al-Fikr al-Maseehi 1:61

¹¹ Tareekh al-Fikr al-Maseehi 1:420

¹² Tareekh al-Fikr al-Maseehi 1:426, Tareekh al-Fikr al-Maseehi 1:98

¹³ Tareekh al-Fikr al-Maseehi 1:431, vol: 1:131

¹⁴ Tareekh al-Fikr al-Maseehi 1:444 , Tareekh al-Kaneesah 1:98

¹⁵ It is stated that this school was founded by Patinious, who was a pagan before becoming a Christian. He founded the Christian School of Alexandria in the year 179 CE. and taught in it. (see Tareekh al-Fikr al-Maseehi 1:127) and (1:105). Through the Bishop of Alexandria then through Ithnasios, this school played the biggest role in preventing the spread of Arius' doctrine.

¹⁶ Tareekh al-Fikr al-Maseehi 1:500, Tareekh al-Kaneesah 1:138

¹⁷ Tareekh al-Fikr al-Maseehi 1:539, Tareekh al-Kaneesah 1:138

8. Ithnasios, who succeeded Alexandrios to become the bishop of Alexandria in the year 328 CE. Both Ithnasios and Alexandrios had the biggest influence in establishing the theory of the divinity of Christ in the conference of Nicea which was convened by the order of the Emperor Constantine in the year 325 CE. They also rejected the opinion held by Arius the libyan, about the oneness of God.¹⁸

These conflicts among the various Christian groups and their priests, resulted in the convening of a number of conferences. At the end of each conference there would be a communiqué announcing the excommunication of a particular Christian sect. In general however, these excommunicated groups did not stop their activities because they did not acknowledge the authority of these conferences, nor did they accept their rulings.¹⁹

It is well known that there was no Christian country at that time. The Christians too were not a united body. In fact they lived in the midst of the Jewish people of their own race and among the pagans. This left them vulnerable and open to severe persecution. When they were among the Israelites, for example, they were persecuted because the Israelites considered them dissidents who

¹⁸ Tareekh al-Fikr al-Maseehi 1:642 , Tareekh al-Kaneesah 1:152

¹⁹ see Tareekh al-Fikr al-Maseehi vol.1 pg.480 for the stance taken by the church regarding the Marcions. See also vol.1 pg.606-607 for the stance taken by the church regarding Paul of Samosata. See also vol.1 pg.632 for the stance taken by the church regarding Arius' doctrine.

rejected their religion. The Roman pagans, on the other hand, persecuted both the Israelites and the Christians without distinction. This is why the Jewish revolt against the Romans meant very disastrous consequences for the Christians also. After the conquering of the Israelites and the expulsion from Palestine of those who remained, the remaining Christians faced the brunt of the persecution from the pagan Roman rulers. This lasted for almost three hundred years. It came to an end when the Emperor Constantine came to the throne. With the decree of Milan in the year 313 CE, Constantine officially stopped all persecution of the Christians. From this date the Christians became more visible and their religion began to spread among the pagans, who made up the majority of those embracing Christianity at the time.

The long, lean years however, adversely affected many callers to Christianity and by this time, they had strayed far away from the religion of Christ. The changes that occurred in the religion, made it closer to that of the pagans, for it was now based on a doctrine of one god possessing three elements- i.e. the Trinity Doctrine. The explanation of the religion too, as well as the details about aspects of belief, were now based on philosophy, especially Stoicism and the modern doctrines of Plato. The defenders of the Christian faith were those who had previously studied pagan philosophy. Perhaps they had followed it for such a long period of time that it was difficult for them not to carry it over into their new religion. This is why the pagans found no great

difference between paganism and what the Christians were propagating.

Among the things that had a great effect on the spread of Christianity throughout the Roman Empire, was the conversion of the Roman Emperors to Christianity. The most significant of these conversions was that of Constantine. The conversion of the Emperors to Christianity however also caused many problems for the Christians. This is because the Emperors, although new converts and virtually ignorant of the teachings of their new-found religion, did not hesitate to impose on Christianity, their own opinions about beliefs and teachings. The Roman Emperors now directly controlled all religious affairs and they charted the course of Christian religious thought according to their own whims and fancies. The Emperors therefore supported those schools of thought that were in accordance with their own opinions. Consequently if anyone advocated an idea contrary to their beliefs, they convened a conference at which the Christians under pressure, would denounce and excommunicate the dissident group. Habib Sa'eed states:

“This was a great victory- i.e. the Emperors’ conversion to Christianity. With victory however there are many dangers and drawbacks. The freedom that prevailed with the church enjoying the good graces of respect and authority was tarnished by vain desires and ambitious designs. The greatest danger that the church faced, was that the state now imposed its will on it. It

changed from being its enemy to being its ally. It however demanded in return for this privilege, a free hand to impose its will on the Church.

Once again, the Church stood up against the state, threatened it and refused to submit to its will. It also disapproved of its dominance and interference. It was true that the state leaned towards the church and softened its position towards it. The state also afforded the church its protection and many other favors and privileges. In return however, the state would settle for no less than a total submission from the church. As a result, we see how the state's truce with the church and the cordial relations it once held towards it, was more dangerous to it than the dangers of its enemies. Under the imperial embrace of the Emperor, the spiritual power of the Church was exposed to the danger of constriction and eventual annihilation. The Church lost the power to implement laws, convene conferences and implement their resolutions. The right to appoint bishops to important religious posts, as well as the right of being the highest body for legal judgements in religious matters, were also among the rights demanded by the Roman state. For it was also determined to take away these rights from the Church.”²⁰

This virtual take over by the state was clearly defined and emphasized by the fact that the Conference of Nicea of 325 CE was convened by the

²⁰ Tareekh al-Fikr al-Maseehi vol.1 pg.144

order of the Emperor Constantine. He was also present at the conference at which a resolution was passed declaring the divinity of Christ and the excommunication of Arius and his followers. Ten years later however, the same Emperor certified the ratifications of the conference of Sur which allowed for the return of Arius to the Church and called for the excommunication of Ithnasius.

Later, both the Western Emperor Constantine II and the Eastern Emperor Constantius, called for the convening of a conference in the city of Sardica in the year 343 CE. This was called for the purpose of uniting the Christians. No agreement was reached at the conference however, and the Christians left more divided than when they came.

After the murder of the Emperor Constantine II, the Emperor Constantius called for the convening of the Conference of Milano, in the year 353 CE. He asked his bishops to pass a resolution excommunicating Ithnasius. Most of the delegates agreed with the proposal of the Emperor and signed a declaration to this effect. The Emperor also called for two conferences to be convened simultaneously in Turkey and Italy in 359 C E. He ordered those overseeing the Italian conference to compel the delegates gathering there, to sign all the resolutions passed at the conference which agreed with Arius' school of thought. They were considered to be moderates. He also used police force to compel the assembly in Turkey to sign.

When the Emperor Theodosius came to power, he did not favor Arius' school of thought. He convened

the conference of Constantinople in 381 C.E, at which a resolution was passed reinstating the resolutions taken at the Conference of Nicea, known as the Doctrinal Law of Nicea. In addition, they added the divinity of the Holy Ghost to the religious doctrine and considered Ariusism to be against the Laws of Rome. This is the school of thought that has formed the basis of most Christian belief today.

Thus Christianity became a pawn in the hands of the Roman Emperors. They directed them as they wished. This continued until the fall of Rome in the face of the advances by the Eastern tribes and those from the North East that conquered Rome in 410 CE.

This is a brief history of early Christianity. It is sufficient for the purposes of this research. We must point out however, that the victory of the followers of Paul and his school of thought, leaves research in this field dependent upon sources written by them. They are the ones who brought this information to us through their teachers. They also brought information about other groups. Casting judgment on the accuracy of the available information about the other groups, especially in the area of belief is only conclusive after first hand reports from the leader of the group himself or his students and followers. Thus the researcher must exercise some degree of caution when dealing with this information.

Chapter Two

Sources of Christianity

All religions possess sources from which they derive their laws and beliefs. If the source is authentic, consequently the religion would be authentic. If on the other hand, the source is false, it follows that the religion can also be declared as false. This is why it is necessary for any researcher or seeker of truth to first examine the sources of the religion about which he is reading.

Christianity, like other religions has sources from which Christians take their belief and laws. The most important of these sources, are the Bible and the Christian conferences. We would examine these sources carefully in the following chapters.

The Bible: *This book is comprised of the Old Testament and the New Testament.*

The Old Testament:

The Old Testament is the book held by both Israelites and Christians to be sacred. It is found at the beginning of the Christian Bible. The Old

Testament comprises the Torah and other accompanying books.

The word Torah is of Hebrew origin, meaning law or rule. According to Jewish belief, the Torah refers to the five books that they believe were hand-written by Moses؁ . They are also referred to as the Pentateuch, a Greek word that means five, i.e. five books.

These five books are:

- 1. The Book of Genesis: This book deals with the creation of the Heavens and the Earth. It also mentions the stories of Adam and the Prophets after him up to the death prophet Joseph ؁ .*
- 2. The Book of Exodus: This book deals with the story of the Israelites from after the death of Joseph ؁ , until their departure from Egypt. It also mentions what happened between them and Moses؁ , after the Exodus.*
- 3. The book of Leviticus: This book takes its name from the tribe of Levy, son of Jacob, from whose lineage came Moses and Aaron. It was from the generation of Aaron that the priests were chosen. This means that they had control over the religious affairs. In addition, they had the responsibility of preserving the Law and teaching it to the people. This book also contains matters relating to the people and other religious functions.*
- 4. The book of Numbers: This book deals with the number of the Israelites. It includes advises and events which took place with the Israelites after the Exodus.*

5. The book of Deuteronomy: This means the repetition of the laws and the reiteration of the orders and prohibitions upon the tribes. The book also ends at a point where it mentions the death of Moses, and the location of his grave.

The Christians however, have labeled the entire Old Testament, the Torah. According to Islamic terminology, the Torah is the book which Allah revealed to Moses as a guiding light to the Israelites.

According to the Protestant Bible, there are about 34 other books connected to the Torah. In this case therefore, the books of the Torah number about 39. This is what the Christians refer to as the Old Testament. These books can also be divided into five parts.

1. The five books attributed to Moses.

2. Historical books numbering about thirteen:

| | | | | | |
|---------|--------------|--------------|----------|----------|---------|
| Joshua | Judges | Ruth | 1 Samuel | 2 Samuel | 1 Kings |
| 2 Kings | 1 Chronicles | 2 Chronicles | Ezra | Nehemiah | Esther |
| Jonah | | | | | |

These books tell the story of the Israelites after Moses, up to the return of the Babylonian captives to Palestine and their reconstruction of the Temple after it had been destroyed. With the exception of 1 Chronicles and 2 Chronicles, these books repeat the story of the Israelites and begin with a brief mention about the children of Adam, up to the first year of the reign of Cyrus, the king of Persia. The book of Jonah also tells the story of the prophet Jonah among the people of Nineveh to whom he was sent.

3. The Books of the Prophets: These number fifteen:

| | | | | | |
|---------------|------------------|----------------|---------------|-----------------|------------------|
| <i>Isaiah</i> | <i>Jerimiah</i> | <i>Ezekiel</i> | <i>Daniel</i> | <i>Hosea</i> | <i>Joel</i> |
| <i>Amos</i> | <i>Obadiah</i> | <i>Micah</i> | <i>Nahum</i> | <i>Habakkuk</i> | <i>Zephaniah</i> |
| <i>Haggai</i> | <i>Zechariah</i> | <i>Malachi</i> | | | |

These books are distinguished by their narrative style and prophesy of what was to occur to the Israelites, as well as the people's attitude towards them. It also contains threats to the Israelites, as well as promises of their return and victory. These books have been attributed to persons living during and after the time of the Babylonian capture.

**4. Books of wisdom and poetry (Literary books):
These books include:**

| | | | | |
|------------|-----------------|---------------------|------------------------|---------------------|
| <i>Job</i> | <i>Proverbs</i> | <i>Ecclesiastes</i> | <i>Song of Solomon</i> | <i>Lamentations</i> |
|------------|-----------------|---------------------|------------------------|---------------------|

4. The book of supplications and prayers. This is made up of one book only; the Psalms attributed to David ☪

These are the books of the Hebrew transcripts that are recognized by the Protestants. The Catholics and Orthodox churches however, recognize the Greek transcripts which exceed the Hebrew transcripts by seven books. These include:

1-Tobit 2-Judith 3-The rest of Esther 4- The

Wisdom of Solomon 5-Ecclesiastics or the Wisdom

of Jesus ben Sirach 6-Baruch

7 I Maccabees and II Maccabees.

For the sake of brevity, and due to their importance to both Israelites and Christians, our study would only concentrate on the books of the Torah- the five books of Moses.

The History of the Torah:

Every book owes its value to the quality of its writer. It is therefore important to establish the authenticity of the attribution of any book to its author. If this is not established, the value of the book is lost. The holy scriptures take their sacredness from their attribution to the One who revealed them- Allah. It is therefore vital to establish the authenticity of attribution to Allah, in order that the holiness of the scripture be established. If this attribution is not possible, then the book cannot be considered holy nor is one compelled to accept it. This is due to the possibility that the book was tampered with, changed or contains errors.

It is therefore necessary to know the state of the Torah that was attributed to Moses. This is the most important part of the Old Testament of the Israelites and the Christians.

First of all, anyone looking at the Torah and the books connected to it, finds that the books of Moses referred to as “The Law” or “The book of the Lord”

or “The Torah,” were mentioned in a limited number of places. Some of the information that the Israelites mention include:

1. Moses registered all the laws and wrote them down. These were the laws that he received orally. In the Book of Exodus it states:

“Then Moses came and related all the words of God and all the judicial decisions, and all the people answered with one voice and said: “All the words that God has spoken we are willing to do. Accordingly Moses wrote down all the words of God.”

(Exodus 24: 3)

It also states:

“Finally he²¹ took the book of the covenant and read it in the ears of the people. Then they said: “All that God has spoken we are willing to do and be obedient.”

(Exodus 24: 7)

2. Moses received the law written by God’s hands.

In Exodus 24:12, it states:

“And the Lord now said to Moses: “Come up to me in the mount and be there, and I will give thee tablets of stone and a law commandments which I have written; that thou mayest teach them.”

Then it states that Moses stayed on the mountain for forty days. It also mentions that many laws were given to Moses and that God gave them to him orally. At the end of this it states that Moses was given the tablets.

²¹ i.e. Moses

“Now as soon as he had finished speaking with him on Mount Sinai, he proceeded to give Moses two tablets of the Testimony, tablets of stone written by God’s finger [Exodus 31: 18]

In the absence of Moses, the Israelites took to worshipping an idol shaped like a calf. When Moses returned however, and saw the people dancing around the calf, he threw down the tablets and they broke. According to Jewish belief, God wrote two new tablets to replace the broken ones.²²

3. The Israelites mention that Moses wrote the Torah just before his death, and gave it to the bearers of the Ark of the Covenant. In Deuteronomy 31 :9, it states:

“Then Moses wrote this Law and gave it to the priests the sons of Le’vi, the carriers of the ark of God’s covenant and to all the older men of Israel.”

At the end of this book, the Israelites mention the reason why Moses wrote the Torah.

“And it came about that as soon as Moses had finished writing the words of this Law in a book until their completion, Moses began to command the Levites, the carriers of the ark of God’s covenant, saying: “Taking this book of the law you must place it at the side of the ark of the covenant of the Lord your God and it must serve as a witness there against you.”

For I well know your rebelliousness and your stiff neck. If while I am alive with you today, you have proved rebellious in behavior toward God, then how much more so after my death.” (Deuteronomy 31: 24-27)

4. The Israelites mention in the book of Joshua, that Joshua re-wrote the Torah on the stone of the altar, in keeping with the advice of Moses.

“It was then that Joshua proceeded to build an altar to the God of Israel, in Mount E’bal, just as Moses the servant of God had commanded the sons of Israel, as it is written in the book of the law of Moses: “An altar of whole stones upon which no iron tool has been wielded”; and they went offering up burnt offerings upon it to God and sacrificing communion sacrifices.

Then he wrote there upon the stones a copy of the law of Moses that he had written before the sons of Israel.....

And After this he read aloud all the words of the law the blessing and the malediction according to all that is written in the book of the law. There proved to be not a word of all that Moses had commanded that Joshua did not read aloud in front of all the congregation of Israel...”

(Joshua 8: 30-35)

5. After this, all mention of the Torah or information about it stops. The Israelites do not mention the Torah that Moses wrote nor the one that Joshua wrote upon the altar, in their book. They mention

however, the Ark of the Covenant in which Moses placed the Torah. According to them, this Ark of the Covenant was stolen by the enemy during the time of the prophet Samuel. After seven months, it was returned to them. They then placed it in a village called Shiloh. It stayed there for twenty years, until David came and took it to Jerusalem and placed it in a tent. Solomon later moved it to the Temple that he built and placed it in the holiest Jerusalem. They used to face it during prayer. They also mention that when Solomon opened the Ark all that he found in it were the two stone tablets that Moses placed in it.

“When the people came to the camp, the older men of Israel began to say: “Why did God defeat us today before the Philistines? let us take to ourselves from Shiloh the ark of God’s covenant that it may come into our midst and may save us from the palm of our enemies. So the people went to Shiloh and carried from there the ark of the covenant of God of armies, who is sitting upon the cherub.” [1 Samuel: 4:3-4]

Where then was the Torah that Moses wrote and placed in the Ark? Neither the Israelites nor the Christians can provide the answer.

6. After Solomon, the nation of the Israelites was divided into two:

1: The nation of Israel in the north. This was under the rule of Jerobo'am the son of Nebat and its capital was Napolis.

2:The nation of Judea in the south. This was ruled by Rehobo'am the son of Solomon and its capital was Jerusalem.

The Israelites mention a very significant event that took place during the reign of Rehobo'am. They state that Rehobo'am and all of Israel abandoned the Law of God. This refers to their abandoning of religious practices. The Pharaoh of Egypt then invaded them and seized their country during that time.

“And Judah did what was evil in the sight of the Lord, and they provoked him to jealousy with their sins which they committed, more than all that their fathers had done. For they also built for themselves high places, pillars, and Ashe'rim on every high hill and under every green tree; and there were also male cult prostitutes in the land. They did according to all abominations of the nations which the Lord drove out before the people of Israel.

In the fifth year of King Rehobo'am, Shishak king of Egypt came up against Jerusalem; he took away the treasures of the house of the Lord and the treasures of the king's house; he took away everything. He also took away all the shields of gold which Solomon had made..”

(1Kings 14 : 22-27)

In II Chronicles 12:1-4, Shishak and the strength of his army are discussed.

“When the rule of Rehobo'am was established and was strong, he forsook the law of the Lord, and all of Israel with him. In the fifth year of King Rehobo'am,

because they had been unfaithful to the Lord, Shishak king of Egypt came up against Jerusalem with twelve hundred chariots and sixty thousand horsemen. And the people were without number who came with him from Egypt- Libyans, Suk'ki-im, and Ethiopians. And he took the fortified cities of Judah and came as far as Jerusalem."

This verse clearly states that the religious capital of the Israelites was seized by the Pharaoh of Egypt and that he captured everything that was in it. This means that the Israelites lost the Torah during this incident, for no mention of it is made in the Bible, until the reign of King J'osiah some three hundred years later. In addition, no mention of the Ark of the Covenant is made after this incident, until the reign of King J'osiah when he asked the Levites to place it in the Temple that Solomon built. No further information about it has surfaced to this day. Perhaps it was among the things destroyed by Nebuchadnezzar when he conquered Jerusalem.

7. The Israelites claim that King J'osiah, who was in power in Judah after Solomon for about 340 years, and prior to Nebuchadnezzar's conquest of Jerusalem, found the book of the law.

"In the eighteenth year of King J'osiah, the King sent Shaphan the son of Azali'ah, son of Mashul'lam, the secretary, to the house of the LORD, saying , Go up to Hiki'ah the high priest, that he may reckon the amount of the money which has been brought into the house of the LORD, which the keepers of the

threshold have collected from the people; and let it be given into the hand of the workmen who have the oversight of the house of the LORD.

And Hilki'ah the high priest said to Shaphan the secretary, I have found the book of the law in the house of the Lord.” And Hilki'ah gave the book to Shaphan and he read it. And Shaphan the secretary came to the king, and reported to the king, “Your servants have emptied out the money that was found in the house, and have delivered it into the hand of the workmen who have the oversight of the house of the Lord.” Then Shaphan the secretary told the king “Hilki'ah the priest has given me the book.” And Shaphan read it before the king.

And when the king heard the words of the book of the law, he rent his clothes. And the king commanded Hilki'ah the priest, and Ahi'kam the son of Shaphansaying, “Go, inquire of the LORD, for me, and for the people, and for all Judah, concerning the words of this book that has been found, for great is the wrath of the LORD that is kindled against us, because our fathers have not obeyed the words of this book to do according to all that is written concerning us.....²³ Then the king sent, and all the elders of Judah and Jerusalem were gathered to him. And the king went up to the house of the LORD, and with him all the men of Judah and all inhabitants of Jerusalem, and the priests and the prophets, all the people, both small and great; and he read in their hearing all the

²³*II Kings 22: 3-13*

words of the book of the covenant which had been found in the house of the LORD.”²⁴

The information mentioned here proves that the Israelites lost the Torah its laws and that much of it was forgotten. What is used today as the Torah, contains no evidence to prove its authenticity. It is extremely far-fetched to think that the Torah, which is considered so sacred, would be lost for such a long time-three centuries- and all along it was in the corner of the house of the Lord-a house supervised and maintained by the priests, and a general place of worship for all the Israelites. Is it reasonable to think that the Torah was there all this time-three hundred years the Israelites were unable to find it until the priest Hilki'ah discovered it?! In fact this is very hard to believe. It is quite possible that the priest Hilki'ah himself wrote from what he remembered of the book and added statements from his own knowledge, in order to please the king Josi'ah, who was religious and wanted good for his people.

8. In the year 586 B.C, twenty-five years after king Josiah, Nebuchadnezzar of Chaldea invaded the country of Judah and destroyed it. He also destroyed the Temple and captured the Israelites. In II Chronicles 36, this event is mentioned. It is also mentioned that the real reason for this destruction was their evil and non-adherence to their religion.

²⁴II Kings 23: 1-3

“And when the year expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem.

Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem.

And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord.

And he also rebelled against Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel.

Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem.

And the Lord God of their fathers sent to them by his messengers, rising up be times, and sending; because he had compassion on his people, and on his dwelling place:

But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.

And all the vessels of the house of the God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon

And they burnt the house of God, and broke down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:
(II Chronicles 36:17-20)

The reports are unanimous therefore, that the Israelites once again, lost the Torah due to this complete demolition and destruction.

9. The Israelites claim that Ezra the scribe, prepared his heart to seek the Law of God, adhere to it and teach the Israelites the statutes and the judgements.

“For Ezra had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel the statutes and the judgements.”
[Ezra 7 :10)

This Ezra, however was present during the time of the captives of Babylon. When the Israelites returned to Jerusalem during the reign of the king of Persia, he gathered them together to read to them what was written of the Laws of Moses.

“And all the people gathered themselves together as one man into the street that was before the great water gate; and they spake unto Ezra the scribe to

bring the book of the law of Moses, which the Lord had commanded to Israel.

And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand people were attentive unto the book of the law.”

(Neh 8: 1-3)

It is clear from this that Ezra wrote the Torah for them, for the Israelites made no mention of how Ezra came to be in possession of this Torah. Where did he get it from, when there were some eight centuries between him and Moses, and the Torah was lost before his time?!

It is clear that the Torah that Ezra read to the people was either:

1: A forgery written by Ezra himself from his memory and from what information he gathered, from written and other sources, and not the Torah of Moses. This is because one cannot depend on Esra’s memory nor on the books and papers that came into his possession. For this to be accepted there must be an established and unbroken chain of authorities from him to Moses. Finding this is further away from them than the heavens.

Or.

2: Information handed down about the laws to which the Israelites adhered, that either Ezra or the

writer of the book of Nehemiah claimed to be the Book of the Laws of Moses.

The former explanation cannot be accepted because there is no chain of authorities leading to Moses by which one may verify the authenticity of the written information or the information that was handed down by word of mouth. The latter explanation must also be rejected because the Torah was revealed by Allah to Moses. As for what Ezra wrote, this was simply what he understood of it. It is therefore subject to human error and deficiencies. Based on what was previously mentioned in Ezra 7: 10 “For Ezra had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel the statutes and the judgements,” the latter and not the former explanation is more likely to be true. This shows that Ezra began to gather, follow up and teach the law in earnest.

There is another text which proves that the Israelites stopped adhering to most of the teachings even from the time of Joshua, the son of Nun. Here is what was said concerning the festival they held at the invitation of Ezra:

“Thus all the congregation of those who had come back from the captivity made booths and took up dwelling in the booths; for the sons of Israel had not done that way from the days of Joshua the son of Nun until that day, so that there came to be a great rejoicing”

Nehemiah: 8:17]

This text mentions in no uncertain terms, the lack of adherence to the teaching and that this state

existed for quite a long time. There was therefore no way for anyone, regardless to the level of his knowledge, to collect all the laws due to the time that elapsed and the many changes that occurred to the Israelites. In any event, his collection of information would not be more than the work of a human being and can in no way be attributed to Allah.

10. Historians have mentioned that the Greek ruler Ptolemy II 282-247 B.C ordered Alyaazar, the chief bishop, to send him seventy- two scholars of the Torah, in order for them to translate the five books of Moses to the Greek language. With Alyaazar at the head of the delegation this order was carried out. The project was finished in seventy-two days. This translation of the five books of Moses, became known in the Greek language as “The septuagint”. The Old Testament was then translated from this Greek version to Latin. This translation of the five books however, came a very long time after the death of Moses- some ten centuries. It was also a long time after the writing of the copy of Ezra, that was mentioned before there were about two hundred years between the appearance of the copy and the translation. This means that there was no direct link of authorities between the book from which this Greek translation was taken and the original work. This renders the translation worthless.

11. After intermingling with other peoples, the Hebrew spoken by the Israelites underwent so many changes that they eventually were not able to

understand ancient Hebrew. This is because the vowel points were not written in ancient Hebrew. This resulted in many errors in reading. To solve this problem, the Israelites resorted to placing vowel points dots and punctuation marks in their writings. This exercise continued from the seventh century CE, to the tenth century CE. A copy of the Torah was done in this manner. This was called the Masuric version of the Torah. This work was completed in the tenth century CE. It was from this revised version, all other Hebrew versions as well as their translations were made. The question now is, where is the original text from which this Masuric version was made? Neither the Israelites nor the Christians have any original copy, except the Dead Sea Scrolls that were found in the Qumran Valley between 1947 and 1956. These are complete sets of the Old Testament written about three hundred BC, the latest of which was written in one hundred BC. These manuscripts, a great portion of which is under the control of America and Britain and the Israelites of Palestine, have not been examined nor their contents revealed to this day. This leaves a lot of questions still unanswered. It also indicates that these scrolls contain so much information damaging to the Israelites and the Christians, that they have both agreed to keep its contents a secret, in contradiction to their normal policy concerning ancient historical finds.

After this historical review of the Torah, we may conclude the following:

· *The Torah that was revealed to Moses or written by him, and the one that was written by Joshua the son of Nun, after Moses, were both lost. This happened either before the time of Solomon or just after him.*

· *The Israelites claimed that they found the Torah during the reign of king J'osiah. This claim however, has to be substantiated by sound evidence before it can be believed.*

· *The Israelites then lost what they claimed they found during the reign of king J'osiah. This was due to the destruction of Jerusalem and the consequent capture and deportation of the Israelites.*

· *Ezra wrote the Torah and returned it to the Israelites. Even if we accept this claim, this would be considered no more than the work of a human being. If Ezra attributes this to Allah, this claim would not be valid, for no one, not the Israelites nor the Christians nor the Muslims, believe that the Torah was revealed twice- once to Moses and once to Ezra. Perhaps it may be that the writers who claim that Ezra was inspired. This also is a false claim. This is because Ezra, himself never made such a claim. The fallacy of this claim is also evident from the gap in time, the broken chain of authorities and the corruption of the Israelites.*

· *The copy of Ezra cannot be authentically traced. In fact, the "seventies" version was written some two hundred years after this. The source upon which they relied to do this translation is not known. As for the claim that it was done from the memory of the scholars who did the translation, this is far-*

fetched indeed. The Israelites do not commit their books to memory nor is there any of them who claims this.

· The Hebrew copy as well as the copy that is traced to the Masuric manuscript, are to be viewed just like the other translations. They followed a pattern of writing different to the original language of the Old Testament. This makes any confirmation of its authenticity dependent upon the presence of the original texts that coincide with the ancient language. This is in order to make a proper comparison. In the absence of this, one must conclude that there is no original text to verify the authenticity. In this way, these copies are just like the Greek version.

· The Greek and Hebrew texts of the Old Testament and the Torah do not come from the same source. This difference is apparent in the difference in the number of books in each version. In the Greek version there are forty-six books, while in the Hebrew Masuric version there are thirty-nine books. There are also many textual differences between the two versions. This proves that they were both from different sources.

By this therefore, it is clear, without the least shadow of a doubt, that the Old Testament does not have any authentic historical chain of authorities confirming the way in which it was handed down. It is clear that it was lost on many occasions and that the original Hebrew version cannot be found with the Israelites. This exposes the text to literary corruption and change. This is what we will show in the following chapters -Allah's willing- from the texts presently used by the Israelites and the Christians.

The Alteration of the Torah:

From what was mentioned previously about the Torah, it is clear to see that the book, used by the Israelites and the Christians, does not have a dependable chain of authorities in order for the information found therein to be considered reliable and true. For this reason it is impossible for them to deny the possibility that the book may have been altered, especially when the ones entrusted with it - the Israelites- have strayed so far away from their religion, as is evident from their historical record- the Old Testament.

With this sort of deviation and corruption, how is it at all possible for the Torah to have been spared alteration. In the following pages, we will mention some evidences proving the occurrence of this alteration.

A: Evidence from the Quran and the Torah proving that the Torah was altered:

In a number of places in the Quran, Allah mentions that the Israelites have altered their book. Among these are:

{ أَفَتَطْمَعُونَ أَمْ لَا يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يَحْرَفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ } البقرة: 75

“Do you (faithful believers) covet that they will believe in your religion in spite of the fact that a

party of them (Jewish Rabbis) used to hear the Word of Allah (the Torah), then they used to change it knowingly after they understood it ?”

[Qur'an 2: :75]

This shows that they knowingly changed and replaced the words of Allah. In another verse Allah states:

{ فويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمناً قليلاً فويل لهم مما كتبت أيديهم وويل لهم مما يكسبون } (البقرة:79)

“Then woe to those who write the Book with their own hands and then say, “This is from Allah,” to purchase with it a little price! Woe to them for what their hands have written and woe to them for what they earn thereby.”

[Qur'an: 2:79]

Allah also states:

{ وإِذْ مِنْهُمْ لِفَرِيقًا يَلُودُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ } (آية: 78)

“And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: “This is from Allah,” but it is not from Allah; and they speak a lie against Allah while they know it.”

[Qur'an 3: 78]

These texts prove that the Israelites added their own words to Allah's speech and knowingly attributed to Allah what He did not say. This is due to their corrupt and bold faced nature.

In another verse Allah states:

{ قل من أنزل الكتاب الذي جاء به موسى نوراً
وهدى للناس تجعلونه قراطيس تبدونها وتخفون
كثيراً وعلمتم ما لم تعلموا أأنتم ولا أبائكم قل الله ثم
ذرهم في خوضهم يلعبون }
(الأنعام 91)

“..Say (O Muhammad ﷺ)“Who then sent down the Book which Moses brought, a light, and a guidance to mankind which you (the Israelites) have made into separate paper sheets disclosing some of it and concealing much.
[Qur'an 6:91]

This shows that the Israelites, for their own evil purposes, concealed both the information they had, and the books that Allah revealed to them.

Allah also states:

{ فبما نقضهم ميثاقهم لعناهم وجعلنا قلوبهم قاسية
يحرفون الكلم عن مواضعه و نسوا حظاً مما ذكروا
به }
(المائدة : 13)

“So because of their breach of their covenant, We cursed them, and made their hearts grow hard. They change the words from their right places and have forgotten a good part of the message that was sent to them”
[[Qur'an 5:13]

This verse gives conclusive proof that the Israelites altered their book and that they forgot parts of it. This is their recompense from Allah for their disbelief, corruption, alteration and breaking of their covenant.

This statement of Allah about the Israelites, is confirmed by what is in their own book. In the Book of Jeremiah it states:

“How can you men say: “We are wise, and the law of God is with us”? Surely, now, the false stylus of the secretaries has worked in sheer falsehood. The wise ones have become ashamed. They have become terrified and will be caught. Look! they have rejected the very word of God, and what wisdom do they have. Therefore I shall give their wives to the other men, their fields to those taking possessions; for, from the least one even to the greatest one, each one is making unjust gain; from the prophet even to the priest, each one is acting falsely.”

[Jer. 8: 8-10]

These are alledgedly the direct words of one of the major prophets of the Israelites, criticizing what they said. He was one of the later prophets and no doubt witnessed the deviation just before the Babylonian invasion and the capture of the Israelites. This is a clear statement about their abandoning of the religion of God (Allah), and their distortion of their laws. It also shows that the writers, appointed to write the Holy books, had changed them to lies and falsehood.

B: Examples of Alteration that occurred in the Torah.

Examples of alteration in the Torah are numerous indeed. We'll only mention some of these alterations here.

1: Their Description Of Allah That He Had Deficiencies:

About which the believers have no disagreement, is the fact that Allah has absolutely perfect attributes, unblemished by deficiencies. If however, we look at the book of the Israelites, we find that it ascribes many attributes to Allah that do not befit Him at all. Ascribing these attributes to Allah no doubt tantamount to lying on Him. Let's look at some examples:

a: Tiredness

The Israelites claim that Allah got tired after creating the Heavens, so He rested on the seventh day. In the book of Genesis 2: 2 it states:

***"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had done, and he rested on the seventh day from all the work which he had done.
[Gen. 2: 1-2]***

In the Book of Exodus 31 :16-17 it states:

"Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their

generations, as a perpetual covenant. It is a sign for ever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.”

Allah however rejects this absurd claim. He states in the Qur'an:

{ وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ
أَيَّامٍ وَ مَا مَسَّنَا مِنْ لَغْوٍ }
(ق:38)

[And indeed We created the heavens and the earth and all between them in six days and nothing of fatigue touched Us]

[Qur'an 50:38]

b: Ignorance:

The Israelites described Allah in many parts of their book as being ignorant. The story of Adam and Eve after they had eaten from the forbidden tree is one such case. In the Book of Genesis 3: 8-12, they claim:

“And thy heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man and said to him, “Where are you?” And he said, “I heard the sound of thee in the garden, and I was afraid because I was naked; and I hid myself.” He said, “Who told you that you were naked” Have you eaten from the tree of which I

commanded thee not to eat?” The man said, “The woman whom thou gavest to be with me, she gave me the fruit of the tree, and I ate.” [Genesis 3: 8-12]

From this dialogue, it can be seen that Allah did not know that Adam had eaten from the tree. He also did not see him when he ate from it. In fact, He did not even know his whereabouts when he hid in Paradise!!!

Can anyone who knows Allah, believe that He, who knows, hears and sees all things, however insignificant they might be, would not be aware of Adams plight, to the extent stated here by the Israelites. Without a doubt, this is from the alterations of the Israelites themselves. If we compare this account, to Allah’s words in the Quran, we will not only find a marked difference between the two accounts, but also what they imply as well, (i.e. that it was Eve who was responsible for Adam’s disobedience.) Allah states:

{ ويا آدم اسكن أنت وزوجك الجنة فكلا من حيث شئتما ولا تقربا هذه الشجرة فتكونا من الظالمين. فوسوس لهما الشيطان ليبيد لهما ما ورى عنهما من سوءاتهما وقال ما نهاكما ربكما عن هذه الشجرة إلا أن تكونا ملكين أو تكونا من الخالدين. وقاسمهما إني لكما لمن الناصحين. فدلاهما بغرور فلما ذاقا الشجرة بدت لهما سوءاتهما وطفقا يخصفان عليهما من ورق الجنة وناداهما ربهما ألم أنهما عن تلكما الشجرة وأقل لكما إني الشيطان لكما عدو مبين.

قَالَ رَبُّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا

لَنَكُونَنَّ مِنَ الْخَاسِرِينَ { الْأَعْرَافُ: 19-23

“And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the wrong-doers.

Then Satan whispered suggestions to them both, in order to uncover that which was hidden from them of their private parts (before); he said: “Your Lord did not forbid for you this tree save you should become angels or become of the immortals.”

And he (Satan) swore by Allah to them both (saying): “Verily, I am one of the sincere well-wishers for you both.”

So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together leaves of Paradise over themselves (In order to cover their shame). And their Lord called out to them (saying): Did I not forbid you that tree and tell you: Verily Satan is an open enemy unto you?” They said: “Our lord! We have wronged ourselves. If you forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.”

[Qur'an:7:19-23]

This noble text reflects the perfect knowledge of Allah. It shows that Allah’s knowledge encompasses everything. Thus when Adam and his wife ate from the tree, Allah called out to them saying:

“Didn’t I forbid you both from eating from that tree and Didn’t I tell you both that Satan is your enemy.”

Neither did He ask Adam where He was, nor did He ask him who told him that he was naked. In fact He didn’t even ask him if he had eaten from the tree, as the Israelites claimed he did.

The answer given by Adam, according to the Qur’anic account also, is one befitting a noble prophet. He immediately apologized and admitted his guilt in eating from the tree. He then proceeds to ask Allah to forgive him and to have mercy on him. This is what is befitting of Adam, the righteous slave and noble prophet, not what the Israelites have claimed—that he cast the blame on his wife and made her solely responsible for the act.

Another example of their claim that Allah was ignorant can be seen from their statement that they had to put a sign for Allah so that He would know them. They claim that before their exodus from Egypt, Allah ordered them to stain the upper part of the doorway and the two door posts with blood. The reason for this, according to them, is:

“For the Lord will pass through to slay the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the Lord will pass the door, and will not allow the destroyer to enter your houses to slay you.”

[Exodus 12:23]

This is indeed false, for Allah knows the Seen and the Unseen. Allah says about Himself:

{ عالم الغيب لا يعزب عنه مثقال ذرة في السموات ولا في الأرض، ولا أصغر من ذلك، ولا أكبر، إلا في كتاب مبين } (سبا: 3)

[...Allah, He is the Knower of the unseen, not even the weight of an atom (or small ant) or less than that or greater, escapes from His knowledge in the heavens or the earth, but it is in a Clear Book.]
[Qur'an 34:3]

c: Regret

The Israelites claim that Allah regretted of felt remorse at His actions. In the book of Exodus 32:14 it states:

“And God began to feel regret over the evil that he had spoken of doing to his people.”

Allah, however has shown the falsehood of this statement when he stated:

{ لا يسأل عما يفعل وهم يسألون } الانبياء: 23
(He cannot be questioned about His actions, while they on the other hand, are questioned)
[Qur'an 21:23]

He also stated:

{ قل ما يعبؤ بكم ربي لولا دعاؤكم } الفرقان: 77
(Say (O Muhammad ﷺ to the disbelievers): “My Lord pays attention to you only because of your invocation to Him.”

[Qur'an 25:77]

In any case, isn't it only those who are inexperienced and ignorant of the results of their actions who are regretful. Allah is free from this. This fact is supported by what is stated in their own book. In the book of Numbers 23 :19, it states:

"God is not a man that he should tell lies. Neither a son of mankind that he should feel regret."

d: Crying

The Israelites claim that Allah cried and his tears flowed. In the book of Jeremiah we find:

"But if you will not listen, my soul will weep in secret for your pride; my eyes will weep bitterly and run down with tears; because the Lord's flock has been taken captive."

[Jer. 13 : 17]

In Jeremiah 14: 17 it states that Allah said to them:

"Let my eyes run down with tears night and day, and let them not cease for the virgin daughter of my people is smitten with a great wound with a very grievous blow."

Without a doubt, these are all false claims that the Israelites have attributed to Allah. They also reflect the impertinence of the Israelites. This is in itself, clear proof that the Israelites altered the words of Allah and manipulated them according to their own whims and fancies. They had no respect for Allah, nor His words nor His greatness.

2: Their Ugly And Distasteful Descriptions Of The Prophets Of Allah.

Anyone reading the Torah and its accompanying books, would find that the Prophets of Allah, and those entrusted with the responsibility to guide and teach the people, do not enjoy the respect of being described with the characteristics of the righteous and the pious. Instead, we find in the Old Testament, that they are associated with a number of vile and ugly acts which would be shunned by even the ordinary people. How then can these prophets, whom Allah elevated and singled out for this great mission- spreading his religion- not be examples in kindness and piety for the righteous and the leaders?

The prophets, it must be agreed, are the best of creation, due to their piety and the fact that Allah chose them, attended to them, perfected them and protected them from indecencies. What the Israelites have attributed to them, however are nothing but lies. This also proves conclusively that they altered their book for their own sinister motives, without paying any attention whatsoever to the status of the prophets nor to the fact that Allah made them perfect in character and person.

Here are some example of the alterations made by the Israelites through their defamation of their prophets and their describing them with attributes inconsistent with their status.

1) Noah

The Israelites claim that this prophet drank alcohol, got drunk and lay naked in his tent. In Genesis 9: 20 - 21, we find:

“Noah was the first tiller of the soil. He planted a vineyard; and he drank of the wine, and became drunk, and lay uncovered in his tent.”

This is the manner in which the Israelites described the first prophet to be sent by Allah to the polytheists, Noah ﷺ . A prophet who called them to the worship of Allah alone for nine hundred and fifty years. Allah says:

{وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ}
[العنكبوت: 14]

{And verily we sent Noah to his people and he stayed among them a thousand years less fifty years, and the Deluge overtook them while they were Zalimoon²⁵.} [Qur'an 29:14]

Allah strengthened the Israelites by making them descendants of this pious servant of His, Noah ﷺ . Allah says:

***{وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ
أَلَّا تَتَّخِذُوا مِن دُونِي كِيلًا ذُرِّيَّةً مِّن حَمَلِنَا مَعَ نُوحٍ ،
إِنَّهُ كَانَ عَبْدًا شَكُورًا}*** [الإسراء: 3]

{And We gave Musa the Book and made it a guidance for the Israelites (saying): Take other than Me as

²⁵ (wrong-doers, polytheists, disbelievers etc.)

(your) Wakeel (Protector, Lord, or Disposer of your affairs, etc.)

“O Offspring of those whom We carried (in the ship)with Noah! Verily, he was a grateful slave.”
[Qur'an17:3]

Thus Allah favored the Israelites, by giving them lineage to this pious and grateful servant, Noah (ﷺ). The Israelites however, described him with the previously mentioned shortcomings, due to their own evil designs and objectives. This is clear from the rest of the story which they relate.

“And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. Then Shem and Japheth took a garment, laid it upon both their shoulders, and walked backward and covered their father; their faces were turned away, and they did not see their father’s nakedness. When Noah awoke from his wine and knew what his youngest son had done to him, he said, “Cursed be Canaan; a slave of slaves shall he be to his brothers.”

He also said, “Blessed by the Lord my God be Shem; and let Canaan be his slave. God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his slave.”
[Gen. 9: 22-27]

It can be seen from the previous text that the purpose of the Israelites was to curse the Canaanites who were the enemies of the Israelites. The plot is clear, for it was Ham who saw his father’s nakedness, according to the previous text. So why then should he curse Canaan alone, when Ham had

other sons as well? In Genesis 10: 6 it states: “The sons of Ham: Cush, Egypt, Put, and Canaan.”

The question is, why was Canaan alone cursed? The answer to this is that this was the aim of the Israelites from the outset-to curse the Canaanites who were their enemies- even if it meant inventing lies on Allah and the prophet Noah (ﷺ).

2) The Prophet Lot (ﷺ)

Another prophet about whom the Israelites invented lies, was Lot (ﷺ). They accused him of an atrocity, from which even the worst sinner would refrain. The Israelites claimed that after Allah saved them from the destruction of the two abominable cities, Sodom and Gomorra, Lot committed incest with his two daughters. They even claimed that the daughters bore children from this incident. In Genesis 19:30 -38, it states:

“Now Lot went up out of Zo’ar, and dwelt in the hills with his two daughters, for he was afraid to dwell in Zo’ar; so he dwelt in a cave with his two daughters. And the first born said to the younger, “Our father is old, and there is not a man on earth to come in to us after the manner of all the earth. Come, let us make our father drink wine, and we will lie with him, that we may preserve offspring through our father.” So they made their father drink wine that night; and the firstborn went in, and lay with her father; he did not know when she lay down or when she arose. And on the next day, the first-born said to the younger, “Behold, I lay last night with my father; let us make

him drink wine tonight also; then you go in and lie with him, that we may preserve offspring through our father.” So they made their father drink wine that night also; and the younger arose, and lay with him; and he did not know when she lay down or when she arose. Thus both daughters of Lot were with child by their father. The first-born bore a son, and called his name Moab; he is the father of the Moabites to this day. The younger also bore a son, and called his name Ben-ammi; he is the father of the Ammonites to this day.”

Without a doubt, this is a clear fabrication and false accusation against this noble prophet and his pious family. Allah mentioned to us that Lot and his family were pious, even in the sight of their enemies. Allah says:

} فما كان جوا ب قومه إلا أن قالوا أخرجوا آل لوط

من قريبتكم إنهم أناس يتطهرو ن { النمل: 56

{There was no answer given by his people except that they said: “Drive out the family of Lot from your city. Verily, these are men who want to be clean and pure.

}

[Qur'an:27:56]

If however, we try to find the reason why the Israelites made up such a lie in their book about Lot (ﻟﻮﺕ), the prophet of Allah, we find that they intended to slander their enemies the Moabites and the Ammonites. This is why they claimed that the elder daughter became pregnant through incest, and gave birth to Mo'ab and that he is the father of the

Moabites; and that the younger daughter became pregnant and gave birth to Ben-Ammi, and he is the father of the Ammonites. This is the reason why the Israelites lied on a prophet of Allah and stained his character by accusing him of this atrocious act. This is another clear example of their alteration.

3: Jacob (ﻋﺒﺮﺍﻧ)

The Israelites claimed that Jacob connived to take away the prophesy and blessings (prophethood) of his father, from his elder brother. They mention that when Isaac became old and lost his sight, he called his eldest son Esau, and according to Jewish tradition, the blessings of the father went to the eldest son. So Isaac asked Esau to catch him a young billy goat and cook it for him so that he may bless him. Esau therefore went out to hunt as he was ordered to do by his father. Jacob's mother on the other hand, loved the young Jacob very much and wanted him to receive the blessings instead. So she called him and ordered him to bring a billy goat and to cook it, so that he would receive the blessings. She also told him to put the skin of the goat over his hands in an effort to deceive his blind father Isaac into thinking that he was the eldest son Esau, who was very hairy. By this trick, Isaac would bless Jacob instead of Esau.

In the book of Genesis it states:

“And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy

brother, saying, "Bring me venison, and make me savory meat, that I may eat, and bless thee before the LORD before my death."

Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth: And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. And he went, and fetched, and brought them to his mother: and his mother made savory meat and, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: And she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob. And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy first born I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to

me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine and he drank. And his father Isaac said unto him, Come near now and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed: Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savory meat and brought it unto his father and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first born Esau. And Isaac trembled very exceedingly, and said, Who?

where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father ,Bless me, even me also, O my father.”
[Gen. 27: 6-34]

So Jacob, through trickery, was successful in gaining the blessing of his father. When his brother returned, there was nothing else for him to do except weep and wail because he lost the opportunity to gain the blessings of his father.

By this, we have seen once again, that the Israelites attempted to stain the character of their father Jacob by claiming that he lied repeatedly, impersonated his brother and took away what was rightfully his by means of trickery. They also slander their forefather Isaac, by claiming that he was so ignorant- even to the point of stupidity and senility, that he could not differentiate between his two sons. Even for the lowest of peoples, this is far-fetched much less for a prophet of Allah- Isaac (ﷺ). These too, are not descriptions befitting the prophets of Allah.

Another important point must be mentioned here. Prophecy- which was what was meant by “blessing of his father,” was not in the hands of Isaac, nor is it in the hands of any other prophet. This is a matter solely for Allah. He gives it to whomsoever he pleases. Allah states:

***{ وقالوا لولا نزل هذا القرآن ز على رجل من القريتين
عظيم أهم يقسمون رحمة ربك { الزخرف: 31-32***

{And they say: Why isn't this Qur'an sent down to some great man of the two towns (Makkah and Taif). Is it they who would portion out the Mercy of your Lord?.."} [Qur'an 43: 31-32]

In another verse Allah says:

***و إذا جاءتهم آية قالوا لن نؤمن حتى نؤتى مثل ما
أتى رسل الله أعلم حيث يجعل رسالته { الأنعام: 124***

{And when there comes to them a sign (from Allah) they say: "We shall not believe until we receive the like of that which the Messengers of Allah had received." Allah knows best with whom to place His Message.}

[Qur'an: 6:124]

The deceit and trickery of the Israelites is vividly apparent in the previous story. For if we look at the story of Isma'il and Isaac, the sons of Abraham, we find that the Israelites have conveniently hidden the issue of the first-born receiving the blessing of the father, and have instead stated that the blessings-prophecy- were given to Isaac, even though Isma'il was the first born. They claim that this is because Isma'il was the son of a slave woman.

In Genesis 25:5 it states:

"Later on Abraham gave everything he had to Isaac, but to the sons of the concubines that Abraham had Abraham gave gifts. Then he sent them away from Isaac his son, while he was still alive, eastward to the land of the East."

When it was the turn of Esau and Jacob however, they made up the story so that they might explain why Jacob got the blessings instead of the first-born, Esau. In addition, we do not find this practice of the blessing being given to the first-born, being implemented anywhere else after this among their prophets. Even when Jacob, at the time of his death, blessed his son, he gave the greatest blessings to Joseph, even though he was the smallest of Jacob's children save his younger full brother, Benjamin. Jacob also blessed Joseph's two sons, Mausi and Ephraim. While Mausi was the elder, Jacob gave the more important blessing to the younger son Ephraim, for he placed his right hand on him. In Genesis 48: 13, it states:

"Joseph now took the two of them, Ephraim by his right hand to Israel's left and Manas'seh by his left hand to Israel's right, and brought them close to him. however Israel put out his right hand and placed it on Ephraim's head, although he was the younger, and his left hand upon Manas'seh's head. He purposely laid his hand so, since Manas'seh was the first born."

[Genesis 48: 13-14]

This therefore, is nothing but a fabrication on the part of the Israelites against the prophets of Allah, Isaac and Jacob.

4: Aaron (ⵓ)

The Israelites claimed that Aaron was the one who made the (golden) calf and invited them to worship it. In the Book of Exodus 32:1-4, we find:

“Meanwhile the people got to see that Moses was taking a long time about coming down from the mountain. So the people congregated themselves about Aaron and said to him: “Get up, make for us a god who will go ahead of us, because as regards this Moses, the man who led us up out of the land of Egypt, we certainly do not know what has happened to him.” At this Aaron said to them: “Tear off the gold earrings that are in the ears of your wives, of your sons and your daughters and bring them to me.” And all the people began tearing off the gold earrings that were in their ears and bringing them to Aaron. Then he took [the gold] from their hands and he formed it with a graving tool and proceeded to make it into a molten statue of a calf. And they began to say: “This is your God, O Israel, who led you up out of the land of Egypt....”

[Exodus:32 :1-4]

Is it at all sensible to think that a prophet, sent to call his people to the worship of Allah alone, would make a calf and then invite his people to worship it?!

Allah however, made it clear that it was the Samaritan who made the calf. He says:

{ قَالَ فَإِنَا فِتْنَا قَوْمِكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ } طه: 85

(He (Allah) said: “Verily! We have tried your people in your absence, and the Samaritan has led them astray.)

[Qur'an 20: 85]

Aaron, on the other hand, fulfilled his responsibility in trying to prevent them from worshipping the calf. Allah states:

*و لقد قال لهم هارو ز من قبل يا قوم إنما فتتتم به
وا ز ريكم الرحمن فاتبعوني وأطيعوا أمري { طه: 90
{And Aaron indeed has said to them beforehand: “O
my people! You are being tried in this, and verily,
your Lord is (Allah) the Most Beneficient, so follow
me and obey my order}*

[Qur'an 20:90]

They however refused to obey his commands but instead said to him, as Allah informs us in the Qur'an:

{ قالوا لن نبريح عليه عاكفين حتى يرجع إلينا موسى { طه: 91

*“We will not stop worshipping it (i.e. the calf) until
Moses returns to us.”*

[Qur'an 20: :91]

5:David (ﷺ)

The Israelites claim that the prophet David committed adultery with the wife of one of his soldiers and she became pregnant. He then caused the death of her husband by sending him to the front-line in battle. After the death of the husband, David married the woman. The child she was carrying died, but she became pregnant again by

David and gave birth to the prophet Solomon. In 2 Samuel 11:1-26 .we find:

“.....And it came about at the time of the evening that David proceeded to rise from his bed and walk on the rooftop of the king’s house; and from the rooftop he caught sight of a woman bathing herself, and the woman was very good in appearance. Then David sent and inquired about the woman and someone said: “Is this not Bath-she’ba the daughter of Eli’am the wife of Uriah the Hittite. After that David sent Messengers that he might take her. So she came in to him and he lay down with her while she was sanctifying her-self from her uncleanness. Later she returned to her house.

And the woman became pregnant. Consequently she sent and told David and said: “I am pregnant.”.....And it came about in the morning that David proceeded to write a letter to Jo’ab and send it by the hand of Uriah. So he wrote in the letter saying:

“Put Uriah in the front of the heaviest battle charges, and you men must retreat from behind him, and he must be struck down and die.....And the wife of Uriah got to her that Uriah her husband had died, and he began to wail over her owner. When the mourning period was past, David immediately sent and took her home to his house and she became his wife.

In Second Samuel 12:24 it states: “And David began to comfort Bath-she’ba his wife. Further, he came in

to her and lay down with her. In time she bore a son, and his name came to be called Solomon.”

6: Solomon (U)

The Israelites claimed that Solomon married pagan women, who worshipped idols. They claim that he worshipped idols with them, and built temples for the worship of these idols. In the Book of 1 Kings 11: 1-19 we find:

“And King Solomon loved many foreign wives along with the daughter Pharaoh, Mo’abite, Ammonite, Edomite Sidonian and Hittite women from the nations of whom god had said to the sons of Israel: You must not go in among them, and they themselves should not come in among you, truly they will incline your heart to follow their gods.”

*It was to them that Solomon clung to love them.....
And it came about in the time of Solomon’s growing old that his wives themselves had inclined his heart to follow other gods; and his heart did not prove to be complete with the Lord his God like the heart of David his father.*

And Solomon began going to Ash’toreth the goddess of the Sidonians and after Milcom the disgusting thing of the Ammonites.

..It was then that Solomon proceeded to build a high place to Che’mosh the disgusting thing of Mo’ab on the mountain that was in front of Jerusalem, and to Mo’lech the disgusting thing of the sons of Am’mon. And that was the way he did for all his foreign wives

who were making sacrificial smoke and sacrificing to their gods.”

These, without a doubt, are all fabrications against the prophets of Allah. This too, is a clear indication that the Israelites tampered with the books that were revealed to them, and changed them according to their whims and fancies.

The question however, is why. Why did the Israelites defame their prophets, to whom they owed so much, after Allah, for the worldly benefits and power they attained?

This is indeed a very complex question. These books however, were altered over a long period of time, and we cannot pin-point or single out any particular person or group of persons responsible for making these alterations, nor the time of their alteration. We can however, only formulate a theory based on what was mentioned in their books. The Israelites strayed dangerously far away from their religion, especially before the time of the capture. In fact, they abandoned their religion and started worshipping idols. About which we are certain, is that much of the alteration of their books took place during this period. This was a period, as we have seen, when people did not hesitate to lie on Allah or His prophets. They even went so far as to write entire books and attribute them to one of the prophets, as was the case with the books of Moses. The later generation either did not have the courage to scrutinize these texts or their criteria was distorted due to the alteration that occurred before.

Muslims have always had original texts; the Qur'an and the traditions of the prophet(ﷺ). By these, they can weigh all aspects of their religion against what is said or believed, in order to see how far they congrue or disagree with them. The Israelites and the Christians however, do not have such.

Still however, the question remains to be answered. Why did these people alter the words of Allah and were determined to slander their prophets?

In my opinion these people wanted to justify their own acts of indecency and their own deviation. So they accused their prophets of many atrocities so that if someone tries to admonish them, they would lie and say- so and so prophet did such and such. This is in addition to the motives mentioned before in the case of Noah and Lot (ﷺ). Allah describes them perfectly in the following verse:

{ فويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمناً قليلاً فويل لهم مما كتبت أيديهم وويل لهم مما يكسبون { البقرة:79}

{Then woe to those who write the Book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for what they earn thereby.}

[Qur'an 2:79]

3: The Differences in the Number of Books found in the Old Testament.

It is common knowledge that the Israelites and Christians have three versions of the Old Testament and Torah all translations virtually were made from these sources.

- 1) The Hebrew version: This is accepted by the Israelites and the general Protestant clergy. This copy was taken from the Masuri version and what was translated of it.*
- 2) The Greek version. This is the book recognized by the Catholics and Orthodox Christians. This and its translations were taken from the version referred to as the 70's*
- 3) The Samaritan version: This is recognized only by the Samaritan Israelites.*

If we were to compare these three versions, we find that the amount of books contained by each of them differs greatly. The Hebrew version has 39 books while the Greek version has 46 - a difference of some seven books. These additional books are considered canonical by the Catholic and Orthodox Christians. The Samaritan version only contains the five Books of Moses and perhaps the Book of Joshua. All other books are not considered to be canonical by them.

This is a big difference among these copies of the same book. Each of these groups claims that their Book is the true revealed Book from Allah and that anything other than it is false. None of them however, can present any evidence to support the claims that they make.

This in itself, is proof that these people tampered with their book and that they were passed on to later generations who did not or could not check it's accuracy or authenticity.

This may also prove that the later generations received so many diversified copies of the same book, that they incorporated what they thought was suitable and important and removed what they believed was unsuitable and insignificant. This was done without them having any other valid criteria to add or take away as they did.

4) The Differences In The Information Found In These Versions:

If we compare the different versions of these books to see how far their stories corroborate with each other, we find that in too many instances, they do not corroborate at all.

1: The Israelites mentioned the history of the sons of Adam up until Noah (ﷺ). They also list all their ages and the age of each of them when he had his first child.

In comparing what the three different versions give as to the ages of each of them when he had his first

child however, we find many differences. This is clearly shown in the table below.

| <i>Name</i> | <i>Hebrew</i> | <i>Samaritan</i> | <i>Greek</i> |
|-----------------------------------------------------------|---------------|------------------|--------------|
| <i>Adam</i> | <i>130</i> | <i>130</i> | <i>230</i> |
| <i>Seth</i> | <i>105</i> | <i>105</i> | <i>205</i> |
| <i>Enosh</i> | <i>90</i> | <i>90</i> | <i>190</i> |
| <i>Kenan</i> | <i>70</i> | <i>70</i> | <i>170</i> |
| <i>Jared</i> | <i>162</i> | <i>62</i> | <i>262</i> |
| <i>Methuselah</i> | <i>187</i> | <i>67</i> | <i>187</i> |
| <i>The time between the creation of Adam to the Flood</i> | <i>1656</i> | <i>1307</i> | <i>2262</i> |

These examples show how the Israelites altered the words of Allah, if what was mentioned were in fact the words of Allah - for there is no way to verify these varying reports.

5 Comparing the versions of the Same Story

A)In the Book of Genesis, it states that Noah's Ark came to rest on Mount Ararat, seven months and seventeen days after the flood. This is later contradicted when it states that the mountain peaks did not appear until ten months after the flood. The text of Genesis 8:4 is as follows:

“And in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat. And the waters kept on progressively

lessening until the tenth month. In the tenth month, on the first of the month, the tops of the mountains appeared.”

[Gen:-8:4]

How then can the Ark rest on the mount seven months later when the peaks were only visible some ten months after the flood?

B)The Israelites mentioned that Allah ordered Noah to put pairs of animals (male and female) into the Ark.

“And of every living creature of every sort of flesh, two of each you will bring into the ark to preserve them alive with you. Male and female they will be. Of the flying creatures according to their kinds, and of the domestic animals according to their kinds, of all moving animals of the ground according to their kind.” *(Gen. 6:19-20)*

Immediately after this a contradiction appears in that they state that Allah ordered him to put the animals in sevens male and females- except unclean animals which he was to put in pairs.

“Of every clean beast, you must take to yourself by sevens, the sire and its mate, and of every beast that is not clean just two, the sire and its mate; also of the flying creatures of the heavens by sevens, male and female to preserve offspring alive on the surface of the entire earth.

(Gen 7: 2-3)

C) In Exodus 24:9, the Israelites claim that Moses, Aaron and the elders of Israel saw (God) Allah.

“And Moses and Aaron, Nadab and Abihu and seventy of the older men of Israel proceeded to go up, and they got to see the God of Israel. And under his feet there was what seemed like a work of sapphire flagstones and like the very heavens of purity. And he did not put out his hand against the distinguished men of the sons of Israel, but they got a vision of the [true] God and ate and drank.”
[4:12-16]

In the Book of Deuteronomy 4:12 however, they claim that (God) Allah, in an effort to strengthen Moses and the Israelites, said to him:

“And God began to speak to you out of the middle of the fire the sound of the words was what you were hearing, but no form were you seeing- nothing but a voice....and you must take care of your souls because you did not see any form on the day of God’s speaking to you in Ho’reb out of the middle of the fire. that you my not act ruinously and may not really make for yourselves a carved image, the form of any symbol, the representation of male or female.....”

Thus this text says that they did not see Allah. This is the truth for they did not see Allah. This is a clear contradiction in their speech.

D) In the Book of Exodus 33:11, the Israelites state about the way in which God spoke to Moses.

“And God spoke to Moses face to face, just as a man would speak to his fellow.”

In this verse they claim the conversation by a face to face meeting which suggests that Moses saw Allah. In another verse however, they say that Allah said the following words to Moses when he asked to see Him.

*“You are not able to see my face because no man may
see me and yet live”*
[Exodus 33:20]

This verse therefore clearly contradicts the previous one, for it states in no uncertain terms, that no one , not Moses nor anyone else, is able to see His face. Here again is proof of the alterations made by the Israelites.

The truth of the matter is that Moses did not see Allah . This is mentioned in the Qur'an in the following way:-

*{ و لما جاء موسى لميقاتنا وكلمه ربه قال رب أرني
أنظر إليك قال لن تراني ولكن انظر إلى الجبل فإن
استقر مكانه فسوف تراني فلما تجلى ربه للجبل
جعله دكا و خر موسى صعقاً { الاعراف: 143*

“And when Moses came to the time and place appointed by Us, and his Lord spoke to him, he said: “O my Lord! Show me (Yourself) that I may look upon you.” Allah said: “You cannot see Me, but look upon the mountain, if it stands in its place then you shall see Me.” So when his Lord appeared to the mountain, He made it collapse to dust, and Moses fell unconscious.”

[Qur'an 7:143]

E)The Israelites mention that Allah said to Abraham:

“And he went on to say: “Take please your son your only son whom you so love, Isaac, and make a trip to the land of Moriah and there offer him up as a burnt offering on one of the mountains that I shall designate to you”

[Gen. 22:2]

No doubt this is an error, for Isaac, at no time, was the only son of Abraham. In fact, the only one who was, at one time, the only son of Abraham, was Isma'il, his first-born. The Israelites plainly state that Isma'il was born before Isaac. He was circumcised at the age of thirteen and at that time Isaac was not yet born. In Gen. 17: 25 it states:

“And Isma'il his son was thirteen years old when he had the flesh of his foreskin circumcised.”

They further mention, that the angels gave tidings to Abraham of the birth of Isaac. This occurred while Abraham entertained these angels who were on their way to destroy the people of the cities of Sodom and Gomorra. It is apparent that the Israelites were jealous of the great status of the father of the Arabs, Isma'il, and so they changed the words of Allah.

6: Additions

There are many statements in the Torah that can in no way be attributed to Moses. Among these statements are the following:

A) This book, from beginning to end, is filled with statements in the third person: “And the lord said to Moses” and “And Moses said to the Lord” “And Moses said to the Lord.” These statements indicate that it is reported speech. This means that it is not the direct speech of Moses nor that of Allah.

B) In Genesis 36:31 it states: “Now these are the kings who reigned in the land of Edom before any king reigned over the sons of Israel.”

This statement could not have been uttered by Moses because the kings of the Israelites came long after the time of Moses.

C) In Deuteronomy at the end of verse 34: 5-7, we find that both the death of Moses and his burial are reported.

“After that Moses the servant of God, died there in the land of Mo’ab at the order of God. And he proceeded to bury him in the valley in the land of Mo’ab in front of Beth-pe’or, and nobody has come to know his grave down to this day. And Moses was a hundred and twenty years old at his death.”

How can the author of a Book write about his own death and burial and that no one knows his grave site even to the day the statement was written? This is a clear indication that the Israelites added to their Books.

Just some of what was mentioned here, is enough for any intelligent person to see that the Israelites did not safeguard the words of Allah and His Books. Instead they lost them, changed their meanings and altered their words. They also added and deleted as it suited their whims and fancies.

→ Chapter Three

The New Testament

After we have examined what the Christians refer to as the Old Testament, we will now complete our study, by looking at what they call the New Testament.

The New Testament is comprised of four Gospels and a number of adjoining letters. The Books, together with the Old Testament is what the Christians refer to as the Holy Bible. According to Christian belief, the Laws of Moses, found in the Old Testament, were abrogated by the New Testament. As we shall see from the letters of Paul, the Christians disregarded these laws. They still however consider the Old Testament to be sacred, and from it they gather knowledge about the creation of the Heavens and Earth, as well as the story of Adam and the other prophets. Many of their supplications are taken from the Old Testament, especially from the Psalms.

The New Testament is essentially for the Christians only. It contains the message of Christ, his history, something of the history and message of the Disciples and other religious letters.

The New Testament is made up of four Gospels, Acts of the Apostles and twenty-two letters. Here is the order in which they occur in the New Testament.

| | | | |
|----|------------------------------|----|---------------------------|
| 1 | <i>The Gospel of Matthew</i> | 2 | <i>The Gospel of Mark</i> |
| 3 | <i>The Gospel of Luke</i> | 4 | <i>The Gospel of John</i> |
| 5 | <i>Acts of the Apostles</i> | 6 | <i>Romans</i> |
| 7 | <i>1 Corinthians</i> | 8 | <i>2 Corinthians</i> |
| 9 | <i>Galatians</i> | 10 | <i>Ephesians</i> |
| 11 | <i>Philippians</i> | 12 | <i>Colossians</i> |
| 13 | <i>1 Thessalonians</i> | 14 | <i>2 Thessalonians</i> |
| 15 | <i>Timothy</i> | 16 | <i>2 Timothy</i> |
| 17 | <i>Titus</i> | 18 | <i>Philemon</i> |
| 19 | <i>Hebrews</i> | 20 | <i>James</i> |
| 21 | <i>1 Peter</i> | 22 | <i>2 Peter</i> |
| 23 | <i>1 John</i> | 24 | <i>2 John</i> |
| 25 | <i>3 John</i> | 26 | <i>Jude</i> |
| 27 | <i>Revelation</i> | | |

In this brief study, we will discuss the state of the Gospels and these letters with regards to their authenticity and the authenticity of their attribution to their respective writers. We will also discuss whether they can be considered holy books or not.

1) The Four Gospels: Chain of Authorities and History.

a) *Meaning of the word “Gospel” According to Islam:*

The Gospel refers to the book that Allah revealed to Jesus (Isa), as guide and light to his people.

Allah states:

{ وقفينا على آثارهم بعيسى ابن مريم مصدقا لما بين يديه من التوراة وآتيناه الإنجيل فيه هدى ونور ومصدقاً لما بين يديه من التوراة و هدى وموعظة للمتقين { المائدة: 46

“And in their footsteps, We sent Jesus son of Mary, confirming the Torah that had come before him, and We gave him the Gospel, in which was guidance and light and confirmation of the Torah that had come before it, a guidance and an admonition for the pious.”

[Qur'an

5:46]

Jesus, in his message, called on the Israelites to adhere to the Gospel and to believe in it. In the Gospel of Mark 1:14, we find:

“Now after John was put under arrest, Jesus went into Galilee preaching the Gospel of God and saying: “The appointed time has been fulfilled and the kingdom of God has drawn near. Be repentant, you people and have faith in the Gospel.”

Mention of the Gospel, was also made by the early Christians. They also invited others to believe in it. In the Acts of the Apostles 8:25, it states that Peter

and John invited the Jewish Samaritans to believe in this Book.

“Therefore when they had given the witness thoroughly and had spoken the word of God, they turned back to Jerusalem, and they went declaring the Gospel to many villages of the Samaritans.”

Paul, in his letters also mentions the Gospel. In his first letter to the Thessalonians he says:

“To be sure you yourselves know, brothers, how our visit to you has not been without results, but how, after we had first suffered and been insolently treated (just as you know) in Philippi we mustered up boldness by means of our God to speak to you the Gospel of God with a great deal of struggling. For the exhortation we give does not arise from error or from uncleanness or with deceit, but just as we have been proved by God as fit to be entrusted with the Gospel so we speak.....[He then adds]... Certainly you bear in mind brothers, our labor and toil. It was with working night and day, so as not to put an expensive burden upon anyone of you that we preached the Gospel to you.”²⁶

[1 Thessalonians 2:2-9]

The Gospel was therefore a known book among the early Christians as the Gospel of Allah or the Gospel of Christ. This Gospel, however, is not to be found among the Christians today. Where is it?

It is for the Christians to either answer this question or admit that this Gospel was lost at a very early

²⁶ see also Romans 1:1, 9 and 16 see also 1Timothy 1:11

stage of their history. The latter is the more likely conclusion. Allah says:

{ ومن الذين قالوا إنا نصارى أخذنا ميثاقهم فنسوا حظاً مما ذكروا به فأغرينا بينهم العداوة و البغضاء إلى يوم القيامة وسوف ينبئهم الله بما كانوا يصنعون }
المائدة: 14

“And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. so we planted amongst them enmity and hatred till the Day of Resurrection and Allah will inform them of what they used to do.”

[Qur'an

5:14]

The Christians now have four Gospels instead of one. None of these however, have been attributed to Christ. Instead they are attributed to Matthew, Mark, Luke and John. Two of these, Matthew and John, are considered by Christians to have been Disciples. Mark on the other hand was a student of Peter, and the other, Luke, was, according to the Christians, a student of Paul.

These Gospels contain the history of Jesus. They tell about his birth, travels, preaching, his end on the cross, his resurrection and ascension to heaven. In addition, the Gospels contain the admonitions and sermons of Christ, as well as his debates with the Israelites. The miracles performed by Christ to prove the truthfulness of his claim that he was sent by Allah, are also recorded in the Gospels. These therefore, take on the form of biographies more than anything else.

The Gospels however, are plagued with numerous contradictions. Some of these are so fundamental, that it is impossible to see how these statements could be congruent, as we will later point out.

Anyone reading these four Gospels, can easily see that all it's sermons, admonitions, debates and preachings were centered around the two fundamental principles, which were the main features of Christ's message:

- 1) The call to repentance and to the adherence to the spirit of the Mosaic law.*
- 2) Glad tidings about the nearness of the establishment of the kingdom of Allah, in which there was to be justice and equality.²⁷*

A General History Of The Four Gospels.

Before we examine the four Gospels of the Christians, it must be explained that all religious books enjoy a very esteemed place in the hearts of their respective followers. These books play a crucial role in the lives of individuals, for they looked to them for the clear path to happiness, in this life and success in the hereafter.

It is vital therefore, that the authenticity of these books be established. It is important that these books are successfully traced to their rightful owners- the prophets who were sent by Allah with His message. If this cannot be established, then the

²⁷ Al-Masihiyah, Nashatuhu Wa Tatawwuruhi (Christianity, Its emergence and Development) p.49

Tahtawi Moh. Ezat (Annasraniyah Wal Islam) (Christianity and Islam) p.14

value of the book is lost, for it is liable to have been altered at the hands of people who wish to fulfill their personal ambitions. It is also subject to change, due to human deficiencies like forgetfulness, erroneous interpretation and ignorance.

An authentic unbroken chain of trustworthy, knowledgeable narrators or transmitters, is the only way for such a book to reach the people, intact and unaltered. From such a book the people may learn the truth. The books of the hadeeth traditions of the Prophet Muhammad (ﷺ) for example, record his saying, actions and tacit approvals. One would appreciate the great effort made by the scholars to preserve these hadeeths intact and authentic. A Muslim in the fifteenth century (H) can therefore know whether a hadeeth is authentic or not.

If we look at the link between the Christians and the four Gospels, we notice that only two of the Gospels are attributed to Disciples. These are the Gospels of Matthew and John. The Gospel of Mark is attributed to a student of Peter, while Luke was a student of Paul, (the Jew). Even with this attribution there is no chain of narrators.

The letters of Paul, the other letters and the Acts of Apostles, make absolutely no mention of these four Gospels. This shows that these books were not known nor did anyone read them. This is also a strong indication that the emergence and spread of these letters occurred before these Gospels were written. The opposite can be seen with regards to the Gospel of Jesus. This Gospel was mentioned

several times by Paul in his speeches. It was also mentioned in the Gospel of Mark and in the Acts of the Apostles. This shows that it was known and present among the people.

The Christians have tried to establish a link with these books or to find some mention of them in the speech of the early Christians which might indicate that they were written some time in the last quarter of the first century. These attempts, however, have failed miserably, leaving them no alternative but to admit that these books were not known until many years after the death of their alleged authors.

Attributing these books to these authors therefore, is not based on the slightest of evidence. The following is what the Christians themselves had to say on this issue:

Fuhaim Aziz, a priest and professor at the Theological Gospel College in Cairo, said:

“The canonization²⁸ of the books of the New Testament was not completed all at once and a generation or two was not sufficient. In fact the process continued for a long time and the churches did not take a united stand regarding the different books. Instead they had conflicting opinions regarding certain books and this continued for a long period. It is necessary therefore to trace this

²⁸ *The priest Professor Fuhaim Aziz mentioned that canon means the book that is recognized by the Church. Thus the canonization of the New Testament is its acceptance by the Church.*

link in the history of the canonization of the books of the New Testament.”²⁹

The First Church:

(The Fiftieth Day)³⁰ 100 CE

It is well known that in this period there was no book called the New Testament.³¹ The Church however did not exist without spiritual guidance material upon which they could base their activities, such as admonishing, teachings, education and character building.

To this end, there were three sources: The Old Testament, Christ, the Apostles”³²

Fuhaim Aziz then continued:

“Secondly (100-170) The appearance of the canonized books of the New Testament.

The first set of books of the New Testament to be recognized by the Church was the set of Paul’s letters. These were the first books of the New testament to be collected and Paul wrote his letters

²⁹ Al-Madkhal ila Al-Ahd Al-Jadeed (The Introduction to The New Testament) Aziz, Fuhaim

³⁰“The Fiftieth Day” is one of the Jewish festivals. The Christians claim that the Holy spirit possessed the Disciples on the fiftieth day after the Ascension of the Messiah, and they began speaking in different tongues. The Christians have made this day a day of celebration and the call it the Day of Pentecost (Whitsuntide)

³¹What is meant here is that by the end of the first centuryCE there was nothing known as the New Testament. That is to say, the Gospels and the other books were unheard of at that time and they were written and collected at some later period.

³² Aziz, Fuhaim op.cit

to churches and individuals for personal reasons and in specific situations ..”

He continued:

“As for the second set, they are the four Gospels. This set came about after the set of Paul. Even though the New Testament has traditionally been considered to be a holy Book, on par with the Old Testament, it is not known when this status was attained. The many quotations found in the writings and testimonies of the church however, shed some light on the important facts about the Christian era. Anyone studying this period would notice:

1) Paul made no mention of the written Gospel in his writings nor did he mention any book about the life and sayings of Christ.”

This author then mentions several points. In some of these he mentions the quotations of the early Christians. What is mentioned in some of them, coincides with what was mentioned in some of the Gospels. No mention however, was made of the Gospels by name. The most important points he made however, were his seventh and eighth, in which he states:

"7: As for Justin, the martyr, he was a Greek Samaritan who converted to Christianity. He studied in Rome and was killed in 165 CE. One can gather from his writings however, that he knew the Four Gospels all together, even though he did not lift the veil of ignorance as to who or where they were collected. In his debates with the pagans, he refers to the Gospels as memoirs. When he wrote to the Christians however, he

referred to the Apostles as, "The ones who wrote their memoirs of everything that was associated with Christ."

He refers to them in another place as "memoirs that the Apostles made and are called Gospels."

"8) The last witness is Diyatusan written by Titus.³³

Titus wanted to combine in it the four Gospels to make one. He also added a few words of Christ not found in these Gospels. These were taken from the other books that were not canonized. In this way Titus gives testimony to the presence of all four Gospels. His additional words however, were merely quotations and do not prove that he thought there were other books competing with the Gospels for supremacy and holiness."³⁴³⁵

After presenting the words of this priest - a person of in-depth knowledge of the New Testament- we are now going to present the words of a group of Christian specialists on the Gospels. This information is taken form the book, "The Introduction to the Gospel"³⁶. In reference to the

³³ See footnote #3 on page 124 of the original text

³⁴ Here the priest contradicts himself. He mentioned previously that it was not known when these books were first considered canon. Here however, he claims that Titus considered these Four Gospels to be holy and that no other book competed with them for this status. This is a clear contradiction.

³⁵ Aziz, Fuham op. Cit p.146-152

³⁶This is not the book mentioned before. It has a similar name. What is meant by here by "The Introduction to the New Testament" is the introduction that the Christians sometimes place at the beginning of their

history and canonization of The New Testament these experts stated:

"A trend of thought dominated the early Christians, and was orally transmitted by word of mouth. This was the announcement that the world was to end soon and the quick return of Jesus to the earth to convict the people. Among the results of this belief was the stopping of all Christian writings dealing with information about Christ and his teachings. They delayed the writing-down of the Gospels, as the oldest one- the Gospel of Mark, who was never a student of Christ- was not written until decades later. They believed in the ending of the world and the imminent return of Christ to the earth before his messengers were finished preaching in the cities of the Israelites. This was an act which would not have taken more than a couple of months or years at most..."

"But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come."

[Matt. 10:23]

holy book to provide some information about it. This information is taken from the introduction to the New Testament of the Catholics which is called "The New Testament, Dar Al-Mashriq publications-Beruit 1985-the tenth edition authorized by: Paul Passim"

I have quoted the text from the valuable book "Differences in the Translations of the Bible" by Retired Gen. Ahmad Abdul Wahab.

This was to occur before the death of those who stood before him listening to his teachings and admonitions. This is a period which can be estimated without error to be about 50 years at most.

“Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.”

[Matt :16:28]

“And he returns a second time to the earth before the generation of his contemporaries passes away. This is a period which in our estimation does not exceed 50 years..”

“Truly I say to you that this generation will by no means pass away until all these things be fulfilled”

[Matt:24: 24.]

It is well known that none of this happened, for the world is still standing and the human beings will continue to live in their world until Allah wills.

When the enthusiasm about this idea of the quick return of Christ to the Earth died away, the need for writing down his memoirs and teachings became apparent. This then formed the impetus to write the books.

What came about as a result of this, came to be known as the New Testament. These books were only recognized in phases over a period of some three hundred years.

Just as the Arabic word meaning “pillar” can also be used figuratively to mean a pillar of character, or pillar of faith, so too can the Greek word “Canon.” This word was used here to mean “an official list of

the books considered by the Church to be necessary to life and faith.” It did not take on this meaning however, until the fourth century- during the time when the highest religious authority for the first generation Christians, stemmed from two main sources:

1) The first was the Old Testament. The early Christian writers referred to approximately all parts of it as the revelation of God.

2) As for the other source which grew rapidly, they agreed to call it "The Lord".³⁷

But while the Old Testament was made up of written material, the sayings of "The Lord" and what the Apostles were preaching, were transmitted orally by those who had memorized it, a long time before. The early Christians however, did not realize the need for writing the most important aspects of the teachings of the Apostles, nor the need to memorize what they wrote down, until after the death of the last Apostle.

It seems as though the Christians, up until 150 CE, gradually became complacent, to the extent that only a few realized the need to produce a new set of Holy Scriptures. Most likely, they started with the letters of Paul, which they used for their church activities. They did not intend at all to write an appendix to the Holy book. In fact, they used to claim that the events charted their course, for the documents of Paul were already written while the Gospel tradition were still

³⁷ i.e. Christ or his sayings.

mostly transmitted by word of mouth of those who memorized them.

The status of the Gospels is not clearly seen during this long period, as opposed to that of the letters of Paul.

True enough, the writings of the early Christians were not void of excerpts from the Gospels or references to them. It is difficult though, to ascertain whether these excerpts were taken from written sources which they had with them, or whether they were satisfied to use portions which they remembered from the oral traditions. In any case, there is no evidence to prove that before 140 CE, the people knew anything about a set of written Gospels. It was never mentioned that there was something among the written works fitting the description of the Gospels. Thus, it was not until the second half of the second century that there appeared evidence (which became clearer in the course of time), that there was a collection of Gospels in a specific form, by which they gradually became known. One can say therefore, that the four Gospels acquired the status somewhere around 170 C.E, when they attained the level of canonized literature, even though that term was not yet used.

The full list of canonized writings was only gradually finalized and that too was only done after some agreement. This is what is worth mentioning concerning what took place between 150-200C.E., for it was determined gradually that the Acts of the Apostles, was a canonized writing and some

consensus was reached concerning the first letter of John.

There was still however, some hesitance in some matters. Together with those writings that the church had no other choice but to accept due to their contents, there was a large number of vague or complex writings which were mentioned by some Popes when they mentioned the canonized books. Others on the other hand saw them as beneficial reading. Among these were the letter to the Hebrews, Peter's second letter and the letters of James and Jude.

There were some writings that were usually referred to at that time, as being from the Holy Book and consequently part of the canonized scripture. The situation however, did not stay like this for some of them were decanonized. This is what happened to the writings of Hurmas called "The Shepherd" and that of Didaci, the first letter of Clemence, the letter the letter of Barnabas, and Peter's Revelation. The letter to the Hebrews and the Revelation caused serious contentions and for a long time the authenticity of their attribution to the Apostles was severely disputed.

On the other hand, the second and third letters of John, the second letter of Peter and the letter of Jude, were only very slowly accepted.

There is no need to trace, in detail, all the stages of the developments that took place which resulted in the writing of the canon in the fourth century and this is in general the canon that we know today"

Based on this lengthy discussion and excerpts from the Christians themselves about their book, we can conclude the following:

1) Allah (God) revealed a book to Christ that He called the Gospel. Christ in turn called the people to believe in it. Both the Disciples and Paul in his letters, mentioned this Gospel. Whether Christians believe this or refuse to do so, it in no way dispels this fact. This is because their objections are not based on any sound evidence. All they have to depend upon is their lack of knowledge of this. Ignorance of something however, does not mean that it is not present or true. Therefore, whoever has proven something with evidence is more accepted than one who rejects it based on the fact that he has no knowledge of it.

2) The Christians do not know anything about what happened to the Gospel nor do they know about its whereabouts.

3) There were oral reports and general documents circulating. These were circulated by the Disciples and the first Christian missionaries. It was believed that these were the original source due to the areas of agreement among the Gospels.³⁸ In my opinion, these oral traditions were not devoid of some parts of the original Gospel, but the

³⁸ Bucaille, Maurice, The Bible , The Qur'an and Science p.

Christians did not write them down as one collection.

In addition, they did not differentiate between what was taken from the original Gospel and the words of others. These words became mixed with the original Gospel making it impossible to distinguish between the two. This mixture was so complete that no one can say for certain nor believe with any conclusive evidence, that what was said was from the original Gospel. This is as Allah says:

{ ومن الذين قالوا إنا نصارى أخذنا ميثاقهم فنسوا حظًا مما ذكروا به... } المائدة: 14

{And from among those who say we are Christians we took a covenant, but they forgot a portion of what they were reminded of.}
[Qur'an 5:14]

4: The early Christians did not refer to the four Gospels. No mention at all was made of them. Paul for example, with his numerous letters, never once mentioned them, nor did the Acts of the Apostles, that speaks about the first Christians missionaries. This shows that these books were not present during that time and that they were written some time after.

5: The first person to plainly mention a group of written books was Justin, who was killed in 165C.E. Even so, this does not point clearly to the actual presence of the four Gospels. The first attempt at knowing them and spreading them was in book called [.....] during the period 166-170 CE.

This is the earliest date to which the origin of these books can be traced. This date however is later than that of the death of the people to whom these books have been attributed. All these authors died before the end of the first century. This proves that they had no part in writing these books and that they were irresponsibly attributed to them.

6) From the period 170CE., to the fourth century CE., the four Gospels were not the only Gospels present. In fact, numerous other Gospels were widespread. There might have been as much as one hundred Gospels in circulation.³⁹ None of them however, carried an official status nor any degree of canon. This exposed the four Gospels also to alterations during this period.

7) The Christians do not know exactly when these books were canonized. Instead they hold the view that during the fourth century, these books gradually took on an air of holiness.

8) The Christians do not have any chain of orators or otherwise, leading to the authors of their books. Thus, they do not know for certain the origin of these books. It is not inconceivable to believe that they were books that they found falsely attributed to these authors, so they followed suit. They might have believed them to be genuine without having any supporting evidence. This however, can in no

³⁹Bucaille, Maurice op. cit. P.

way give a person the conviction, that is originally sought after in Holy Scriptures, so that he may avoid Allah's anger and gain His pleasure.

9) We are dumbfounded at the claim of the Christians that these books are authentic and that in general they convey the words of Christ and tell about him. How can they believe this when they do not possess a shred of evidence to support their claim- and any claim devoid of evidence is nothing short of being a false claim.

Allah states:

*{ قل هل عندكم من العلم فتخرجوه لنا إِنْ تَتَّبِعُونَ
إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ } الأنعام: 148*
“Say: “Have you any knowledge(proof) that you can produce before us? Verily, You follow nothing but conjecture and you do nothing but lie.”
[Qur'an 6:148]

Anyone who speaks about Allah's religion without knowledge is astray and is leading others astray as well. Allah states:

*{ ومن الناس من يجادل في الله بغير علم ويتبع كل
شيطان مريد } الحج: 3*
“And among mankind is he who disputes concerning Allah, without knowledge, and follows every rebellious devil.” [Qur'an 22:3]

*{ ومن الناس من يجادل في الله بغير علم ولا هدى
ولا كتاب منير. ثاني عطفه ليضل عن سبيل الله، له*

في الدنيا خزي ونذيقه يوم القيامة عنا ب الحريق {
الحج:8-9

“And among mankind is one who disputes about Allah without knowledge or guidance, or a Book giving light.

Bending his neck with pride, and leading others astray from the Path of Allah. For him there is disgrace in the worldly life, and on the Day of Resurrection, We shall make him taste the torment of burning Fire.”

[Qur'an 22:8-9]

Any claim, void of evidence, is false and nothing but the product of one's vain desires.

This is what Allah calls the religion that the Israelites and the Christians follow. He says to the Prophet Muhammad (ﷺ):

{ ولن ترضى عنك اليهود ولا النصارى حتى تتبع ملتهم، قل إنما هدى الله هو الهدى ولئن اتبعت أهواءهم بعد الذي جاءك من العلم ما لك من الله

من ولي ولا نصير {البقرة:120

“Never will the Jew nor the Christians be pleased with you (O Muhammad) until you follow their religion. Say: “Verily, Guidance of Allah is the only Guidance.” And if you were to follow their desires after what you have received of Knowledge, then you would have against Allah neither any protector or guardian nor any helper.”

[Qur'an 2:120]

One understands why the Christians have been so misguided when we realize that they, in most instances, are merely following blindly what was given to them by the Church hierarchy. This hierarchy in their quest to realize their personal ambitions, has played the biggest role in misleading the general lay people.

Allah says:

{ وإذا قيل لهم تعالوا إلى ما أنزل الله وإلى الرسول قالوا حسبنا ما وجدنا عليه آباءنا، أولو كان آبؤهم لا يعلمون شيئاً ولا يهتدو } المائدة: 104

“And when it is said to them, “Come to what Allah has revealed and unto the Messenger.” They say: “Enough for us is that which we found our fathers following.” Even though their fathers had no knowledge whatsoever and no guidance.

[Qur'an 5:104]

In another verse Allah states:

{ يوم تقلب وجوههم في النار يقولون يا ليتنا أطعنا الله و أطعنا الرسول . وقالوا ربنا إنا أطعنا ساداتنا وكبراءنا فأضلونا لسبيلاً . ربنا عاتهم ضعفين من العنا ؛ والعنهم لعنا كبيراً } الاحزاب: 66-68

“On the Day when their faces will be turned over in the Fire, they will say: “Oh, if we had only obeyed Allah and obeyed the Messenger.

And they will say: “Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.

Our Lord give them double punishment and curse them with a mighty curse.”
[Qur'an 33:66-68]

It is necessary therefore for a person to avoid simply following tradition in matters directly relating to his success and happiness or his failure and destruction. Instead, he has to ascertain the truth and ask Allah for guidance and steadfastness until he realizes that truth and light. With sincere searching and supplications, and giving up blind following and prejudice, he will be guided to the truth and will not be deceived, by Allah's will.

C

hapter Four

The Detailed History Of The Four Gospels And The Other Books Of The New Testament.

Previously we have discussed the four Gospels in relation to their chains of authorities. It remains for us however, to discuss each Gospel individually.

1) The Gospel of Matthew.

The Gospel according to Matthew is the first book of the Christian New Testament. Comprising of some twenty- eight chapters, it is the longest of the Gospels. The Christians claim that Matthew, a former tax collector, was one of the Disciples. The Christians however, are yet to produce evidence linking this book to the Disciple Matthew. Information found in the book, “The History of the Church” by Eusabius of Caesarea (Palestine), is probably the oldest source on which Christians depend, to link this book to Matthew, the Disciple. Eusabius relates from a Hieropolis priest, named Papius, in 130 C. E. This priest stated: “Matthew

wrote the (book) speeches in the Hebrew language.”⁴⁰

This statement however, cannot justify the claim that this book is truly the work of Matthew the Disciple. This is so for two important reasons:

1: The first reason is that this witness, Papius cannot be rightly considered, nor can his testimony be accepted. He, himself did not hear of these books from their authors. He heard them from intermediaries- He states:

“And every time one comes who used to follow the elders, I would ask him about what they were saying because I do not believe that what you get from books is as beneficial as what comes from the live voice.”

Papius therefore does not scrutinize the reports of others. There is no doubt that the trustworthiness and reliability of these intermediaries must be established before one can rely on their words.

2. The second reason is that Eusabius himself was critical of Papius and his narrations. He said:

“And the writer himself writes other narrations and says that they came to him from oral traditions, and he wrote proverbs and strange teachings of the Deliverer [i.e Jesus] and he writes weird things.”

In reference to Papius’s views, Eusabius said, “I believe that he came to these conclusions because

⁴⁰ Eusabius , Tareekh Al-Kaneesah (The History of the Church) p.178

of his poor understanding of Apostolic writings - He does not realize that their sayings were metaphoric, for it seems as though his understanding was very limited.

This is clearly seen from his thesis and this is the reason why many of the church popes had the same belief as he did. They relied on the fact that he lived in a period before them.”⁴¹

This is the way Papius dealt with the reports that came to him. He took reports from all those who followed the elders examining neither their ability to memorize and convey exactly what they heard, nor their trustworthiness etc. These are essential prerequisites for ascertaining the truth of a report. Papius himself was not only weak in distinguishing the various reports, but his understanding was also limited. How then can such a person's word be taken, especially on such an important issue as attributing a book to the Lord of the universe?”

Secondly, his statement that Matthew wrote “the sayings in the Hebrew language” is not sound evidence to ascertain the truth of attributing the Gospel to Matthew the Disciple. This is so from three angles:

1: He did not point out in his previous statement who is this Matthew that he mentioned. Is he Matthew the Disciple or some other Matthew. Thus any claim that he meant Matthew the Disciple

⁴¹ Eusebius, op. cit. p.177

warrants more evidence especially when we know that many people at that time carried this very name.

2: He also did not specify the book, for he said that he “wrote the sayings.” The question is, which sayings is he referring to? Without a doubt, this wording is general and one cannot definitely say that the book referred to here is the Gospel of Matthew that is known.

3:Eusabius also said that the book was written in “the Hebrew language.” The book was however, not known to the Christians except in the Greek language. This therefore lends to the strong conclusion that the book he referred to was not the book that the Christians possess today, which they call the Gospel of Matthew. This is especially so, when many Christians hold the view that the Gospel of Matthew was initially written in his native Greek language. This proves that what was written was written in the Greek language and not in the Hebrew language.

If we accept the popular belief among the Christians that the book was translated from Hebrew to Greek, another major problem arises. This is, who did the translation? This question is yet to be answered by the Christians. The truth is, as long as the translator, his true affiliation to the religion, and his knowledge and proficiency of the two languages, are not known, it is not possible to rely on his translation or to accept it. This is especially so, when the Hebrew original is lost and

the Greek translation has become the original and only source of the book.

Those who have studied and researched this book, hold the view that the writer of this Gospel depended a lot on the Gospel of Mark.⁴² Mark, according to the Christians, was a student of Peter.

Is it conceivable, that one of the major Disciples, would depend on one of their students for information about events and issues they themselves witnessed?

Again, this proves that the writer was not Matthew, the Disciple, and that the claim of the Christians the he was, is one void of any evidence. It is simply a matter of opinion and conjecture, far from the truth.

⁴² Aziz, Fuham op. cit. p.243 and Bucaille, Maurice op. cit. p.

2: The Gospel of Mark:

The second book in the order of the Gospels, is the Gospel of Mark. Consisting of only sixteen chapters, it is also the shortest of all the Gospels. The writer of this Gospel, according to the Christians, was one of the followers of the Disciples. Information about him is both vague and limited. Enough is not known about him for one to be confident in relying on his words. All that is known about is that his name was John, but was later nicknamed Mark. He accompanied Paul and Barnabas in their missions, but later left them. Paul then briefly mentions the name Mark in his letters that still does not give sufficient information about who he was.

“Aristarchus my fellow captive sends you greetings, and so does Mark the cousin of Barnabas..”
[Colossians 4:10]

“Luke alone is with me. Take Mark and bring him with you, for he is useful to me for ministering.”
[2 Timothy 4:11]

His name was also mentioned with Peter where he says

“She who was in Babylon, a chosen one like [you] sends you her greetings, and so does Mark my son.”
[1 Peter 5/13]

These bits and pieces of information are however insufficient. They provide no information about his religion, knowledge, honesty etc. These are

necessary bits of information that must be known about anyone being an intermediary for a holy book.

As for the book itself, the oldest information, that ties it to someone named Mark, comes from what was reported by Eusebius in his “History of the Church.” Eusebius relied on the reports of Papius as we mentioned before. In the book it states:

“The scholar also said that Mark who became an explainer for Peter, wrote, with great accuracy, all the words and deeds of the Lord that he could remember. He did not however, write in sequence, because he did not hear the Lord nor did he follow him. Instead, just as I said previously about Peter who mentioned the teachings of the master, according to the needs of the listeners, without intending to write down all that the Lord said and did, so too Mark made it clear that he did not make one mistake in all that he remembered and wrote.”⁴³

This is the oldest evidence that the Christians possess about the book and its author. This however, is useless and invaluable in trying to ascertain the authenticity of attributing this book to Mark. This is so for three reasons:-

1) The person giving this evidence is Papius whose testimony has already been declared questionable.

⁴³ Eusebius op. cit. p.177
Aziz, Fuhaïm op. cit. p. 218

2) Mark himself, the author, is an unknown personality and the information about him does not provide us with sufficient knowledge about him. And the link made by the Christians between the person Mark, who was with Paul and Barnabas, and Mark that was mentioned by Paul, and Mark mentioned in the letters of first Peter, is a link void of evidence especially when we know that this was a popular name at that time.

The fact that Peter mentioned him in his first letter and described him as being his son, still does not make him known. In addition, a cloud of suspicion still hangs over the authenticity of the letter of Peter itself. For many scholars doubt that it was written by Peter the Disciple.

3) The testimony of Papius is general, for he mentioned that Mark wrote all that he remembered and he did not explain what Mark actually wrote. So there is a possibility that he was referring to some other book. This is a real possibility indeed especially as Mark did not explain any of this information in the introduction to his book for he began by relating the story of Jesus and he did not mention that he learnt any of this from Peter nor from anyone else.

In the report, he said that he, “..wrote down with all accuracy, all that he remembered about the sayings and works of the Lord.” This shows that his writing was done at a later period, and that he wrote from his memory. Whatever the ability of mankind, no one is able to remember everything nor is he able to remember it all with precision. Thus

the claim of Papius, that he wrote down with extreme accuracy, is the claim of Mark. It is essential however, that holy book fulfill all aspects of meticulousness and precision, so that they will be free from error and so that they do not contain lies on Allah nor on His prophets. Failure to achieve this would result in Mankind being misled.

After this information can we truly say that this is sufficient evidence to attribute a Gospel to Mark? Without a doubt this is insufficient evidence and had this evidence been presented before any judge, he would certainly have ruled against it.

3:The Gospel of Luke:

The third Gospel in the New Testament of the Christian Bible, is the Gospel of Luke. It is comprised of some twenty-four chapters. The author of this book, according to the Christians, is a former pagan, who believed in Christ after his Ascension. He was also a companion of Paul. On three occasions in his letters, Paul states that Luke was his companion.⁴⁴ The Christians however, have no information about Luke, save that he was a non-Jew, who accompanied Paul on some of his trips. Thus Luke is an unknown personality. His trustworthiness is not known nor his beliefs.

In addition, there is no evidence linking Luke to the book attributed to him. Due to this lack of information, in an effort to firmly establish a link between Luke and the book, the Christians look to the words of another unknown. The priest Fuhaim Aziz in his book "Introduction to the New Testament," in an effort to provide evidence to support the attribution of the book to Luke says:-

"There is an introduction to the Gospel of Luke written between 160-180 CE, called "Anti-Marsion," in which the writer says about Luke:-

"He was from Antioch, Syria and he was a doctor by profession. He was a bachelor and died at the age of 84 in his filled with the holy spirit- and he wrote all of his Gospel in the areas that were surrounded by the Akhaiyah in order to

⁴⁴ Collosians 4:14, Timothy 4:11, Philemon 24

explain to the people the true story of the New Testament of the Lord.”

The writer of the book then added, “These are selections from this testimony, the author of which is not known. They were however, accepted by many scholars because they did not find any, from among the followers of Marsion, who denied them. This proves that it is a strong Church tradition.”

This, without a doubt, does not give any convincing evidence as to the authenticity of the Gospel of Luke. This is for the two following reasons.

1: Firstly, Luke is a completely unknown personality and any linking of the Luke who was the companion of Paul, to the author of this Gospel is one without any shred of evidence.

2: Secondly, the testimony given is also taken from an unknown source. As a result, this cannot be accepted as evidence establishing the link between this book and its author called Luke. This is because this is not an ordinary book that we are dealing with, that one might be lenient in dealing with anything concerning it. In fact, it is believed to be a divine book and the most important thing about any divine book is the intermediary through which this book came to us. Thus, if the one who brings the book to us is renown for his truthfulness, knowledge, and religion, it is only then that his evidence or saying can be accepted. If this is not

forthcoming however, one is not obligated to accept his words. In fact one must not accept his sayings especially when he is speaking about Allah or brings to us the laws and religion of Allah.

Why then did the Christians take such a lenient attitude towards this issue? This is totally unacceptable. What seems to have happened is that the Christians found nothing other than this, so they accepted it even though it was worthless. This clearly shows that when the Christians claim that the Gospel of Luke is an authentic book, this is nothing but a claim void of evidence.

4) :- The Gospel of John

The fourth Gospel in the New Testament, is the Gospel of John. It is distinguished from the other Gospels that preceded it, in that it concentrated on one issue- the divinity of Christ [Allah is free from the claim that they make]. This Gospel is also characterized by its highly philosophical nature. For this reason, this gospel is considered to be the only one which makes such a distinct claim about the issue of the divinity of Christ.

First of all, if we were to trace the authenticity of the attribution of this book to John, the Disciple, we find that there is very little supporting evidence. In addition, the evidence presented was also weak. Those who disagree with the claim that this book was written by John, state:-

1) Polycarp, who was a student of John, did not mention anything about this Gospel of his teacher, John. This proves that he knew nothing about it.

2) The book is filled with Greek philosophical terminology which prove that its writer was versed in Greek philosophy. As for John the Disciple, according to the Christians, he was a fisherman by profession. This proves that he knew nothing of Greek philosophy and its terminology.

3) The early Christians did not attribute this Gospel to John the Disciple.

Eusabius, who questioned Papius about these issues said:-

“It is clear that Papius mentioned two persons named John. The first was the Apostle and he

died, and the second was the scholar and he was alive - and it appears that he was the writer of the Gospel.”

Because of this, the priest Fuhaim Aziz says:-

“The Church was slow in accepting this Gospel.”⁴⁵

Since the end of the 19th century, many objections have been raised concerning attributing of this Gospel to John, the Disciple. In French Encyclopedia “La Grande Encyclopedie”, it is referred to as a counterfeit Gospel. This encyclopedia is a contribution of a group of some five hundred Christian scholars. It states, “As for the Gospel of John, there is no doubt nor dispute that it is a false book. Its author wanted to set two Disciples against each other. They were the reverents John and Matthew. This false writer claimed in the text of his book that he was a Disciple whom Christ loved.

The Church accepted this statement despite of its weakness, and decided conclusively that the writer was John the Disciple. They actually placed his name on the book, even though it was not certain that he was John the Disciple.

This book is not unlike some of the other books of the Torah which do not have any connection to the persons to whom they were attributed. We feel deep compassion and sympathy for those who exert all their efforts to try to link -by even the weakest of links- this philosopher who wrote this

⁴⁵ Aziz, Fuhaim *op. cit.* p.55

book in the second generation, to John the Disciple, the noble fisherman. Indeed their efforts are in vain, for they proceed without guidance.”⁴⁶

All this shows clearly that the Christians do not have the necessary evidence to establish the authenticity of the four Gospels nor to establish an authentic attribution to their alleged authors. All their claims in this area are not based on clear evidence and in fact, they are claims without any evidence whatsoever.

⁴⁶Adopted from *Dirasaat fil Kitab al-Muqadas* (“Studies of the Holy Book”) by Dr. Mahmoud Ali Himayah pg.64

The History Of The Other Books Of The New Testament.

After discussing the four Gospels in the previous pages, we now turn to the rest of the New Testament beginning with:

1) Acts of the Apostles

Following the four Gospels of the New Testament is “Acts of the Apostles”. This makes it the fifth of all the books. It is apparent from its introduction, that its author and that of the third Gospel, the Gospel of Luke, are one in the same.

The author begins by saying:-

“In the first book O The-oph’ilus, I have dealt with all that Jesus began to do and teach , until the day when he was taken up after he had been given commandment through the Holy sprit to the apostles whom he had chosen.”⁴⁷

The Christians almost unanimously agree that the same writer wrote both books.⁴⁸ As for the book itself, it tells of some of the efforts made by the Disciples, in spreading their message after the ascension of Christ. More than half of it though, deals with the endeavors of Paul.

The Christians have no evidence as to who exactly was the writer of this book, except what was

⁴⁷ Acts 1:1

⁴⁸ Aziz, Fuham op. cit. p.270

stated previously when we discussed the Gospel of Luke. The book, like that of Luke, is therefore void of any chain of narrators leading to its presumed author.

The Christians' attribution of this book to a person called Luke, is therefore one without a shred of evidence.

2. The letters of Paul.

A large portion of the New Testament is devoted to the Letters of Paul. His ideas, teachings, and beliefs also make up the greater part and more important part of Christian beliefs. The Letters of Paul are fourteen in number:

| | | | |
|--------------------|------------------|------------------|--------------------|
| 1) Romans | 2) 1 Corinthians | 3) 2 Corinthians | 4) Galatians |
| 5) Ephesians | 6) Philippians | 7) Colossians | 8) 1 Thessalonians |
| 9) 2 Thessalonians | 10) 1 Timothy | 11) 2 Timothy | 12) Titus |
| 13) Philemon | 14) Hebrews | | |

These 14 letters of Paul are considered to be among the holy books of the Christians. Paul, as it is known, did not receive any knowledge directly from Christ. In fact, he did not believe in Christ while he was present. In addition, he did not hear anything from the Disciples of Christ. Instead he initiated strange teachings about Christ. He was not a prophet like the prophets of the Israelites, nor was he a student of Christ conveying to us his teachings. Consequently, his letters should have no place in the New Testament, nor should they be considered sources of religious guidance. His letters also were addressed to churches to rectify specific problems and emergency situations. These cannot therefore be books of religious law or foundations of religion.

It is surprising that the Christians consider these letters to be among the most important sources of their religion. If we were to ask the Christians about the way in which these letters came to them and about their chain of authorities, we would find that they cannot produce any. In spite of this however, the Christians still insist that there is no dispute about the authenticity of these letters. Eusabius states:

“The fourteen letters of Paul are well known and no there is argument about them and it is not honest to disregard this fact for some have rejected the “Letters to the Hebrews”.”⁴⁹

Even though the priest Fuhaim Aziz provided us with valuable information about many of the books of the Christians, he does not mention any dispute about the authenticity of any of the letters of Paul. At the same time however, he does not provide any dependable evidence to confirm that these letters were genuinely the letters of Paul. We have though, two important texts that cast a big shadow of doubt over the evidences produced by the Christians to establish the authenticity of the letters.

1) The first of these is what was previously mentioned by the priest Fuhaim Aziz:

“It is well known that during this time- from the 50th day to the year 100 CE- there wasn’t any holy book called The New Testament.”⁵⁰

⁴⁹ Eusabius op. cit. p.313

⁵⁰ see page 87

He then mentioned that the first books of the New Testament to be known, were the Letters of Paul, and this was not until after the beginning of the second century C.E.

This is extremely important evidence, because Paul died around 64 C.E (according to Christian sources). This means that his letters were not known until a very long time after his death- more than fifty years after. This means that there is a break in the chain of authorities from the death of their presumed author of these letters and the time of their appearance.

2) The second text is taken from the words of Oreganus, who said about Paul:

“The one who completed the preaching in Jerusalem and its surroundings to Lyre will be, for he did not write to all the Churches that he knew. He only wrote a limited number of lines to those to whom he wrote.”⁵¹

This proves that the letters of Paul were very short. The letters that the Christians have in their possession therefore are either not the original letters or much has been added to them for them to reach their present size. They are almost the size of the Gospels of Matthew, Mark and Luke put together. Eusabius however said:

“Paul, for instance, who surpassed them all in the strength of his speech and clarity of thought, only wrote the shortest of letters.”⁵²

⁵¹ Eusabius op. cit. p.317

⁵² Eusabius op. cit. p.148

Take a look at what he says, “The shortest of letters”. This confirms that these letters were subjected to alteration and lengthy additions.

This is a general reference to the Letters of Paul. In detail, however, the Christians themselves differ about the authenticity of these letters. The letters about which there is some doubt are: The letters to the Ephesians, the Colossians, the first and second letters to Timothy, the letter to Titus and the letter to the Hebrews.

The priest Fuhaim Aziz says that three different opinions surround the letters to the Ephesians and Colossians.

1: Paul wrote the two letters close to each other.

2: Paul wrote the letter to the Colossians. The letter of Ephesians however, was written by someone else from among his followers or students. To write this, he depended on the letter to the Colossians.

3: Some hold the view that both of the letters were written, based on Paul’s ideas and writings, by two different followers of Paul after his death.

Among the letters which are shrouded in doubt also, are the letters of Paul to Timothy and Titus. The priest Fuhaim Aziz asks:

“Who is the writer of these three letters? If we depend on the letters themselves, there is no doubt that the Apostle Paul wrote them to his students, Timothy and Titus. This is what the Church has supported for centuries, until the 19th century when many debates erupted about the authenticity

of attributing these books to Paul. The debates have not ceased and there is a strong lobby rejecting the attribution of all these books to him, and there is another view objecting them being attributed to other than him.

There are a number of scholars who hold the opinion that the letters contain parts that were written by Paul, but as they are now, they are either the work of a teacher who was one of the followers of the Apostle (Paul) or that of one of his admirers.”

Next the priest presented the evidences used by each group to support their positions and he explained that those who oppose the view that the books were written by Paul, support their position by the fact that the style and thought of the letters were different to that of Paul.

2: The Letter to The Hebrews

This is among the letters attributed to Paul. This like the others is questionable. Eusabius states:

“Indeed some have rejected the Letter to the Hebrews saying that the Roman Church was doubtful of it on basis that Paul did not write it.”⁵³

The priest Fuhaim Aziz, in answering the question about the writer of this letter states:

“This is the hardest question of all. The Bible scholars are divided into two groups over this

⁵³ Eusabius op. cit. p.113

issue. The first group attributes it to Paul. The most prominent group holding this view is the scholars of Alexandria.

The second group does not attribute this letters to Paul. The most prominent group holding this view is that comprising the scholars of the Western churches. Instead of attributing this letters to Paul, they claim that it was written by a number of different people. Among these were Clemence, Aqeel, or Luke or other than these.”⁵⁴

The author then presents the evidences used by each group to support their theories. Those who reject these letters, are supported by the fact that the style of these letters are different to that of Paul. In addition they contain many differences in important issues of belief.

Those who uphold the view that they were written by Paul are supported by the fact that these letters contained some ideas which coincided with those present in the other letters of Paul.

All this proves that the Christians do not have any sound evidence to attribute these letters to Paul. By sound evidence I mean that there are no sound unbroken chains of authorities leading to the authors of these books. In the absence of these, there can be no assurance and confidence in the authenticity of these books and the absence of additions in them.

⁵⁴ Aziz, Fuham op. cit. p. 683

3: THE THREE LETTERS OF JOHN.

The New Testament also contains three letters attributed to John, the writer of the fourth Gospel. These contain letters addressed to a group of Christians in which John warns them against teaching things contradictory to the teachings of Christ. It also warns about the enemies of Christ. These letters also urge the Christians to verify the truth of the teaching that are sent to them, and not to believe all that is said. Instead they should examine what they hear to make sure of its authenticity. The letters also called for there to be unity and brotherhood among these Christians.

As is the case with the other letters, the Christians do not have any chains of authorities linking these letters to John the Disciple. In fact they too dispute over the authenticity of these books. Fuhaim Aziz states: “The writer of the letter?”⁵⁵ This is the most difficult question concerning this letter. This is because it does not give any indication - not clearly nor vaguely- as to the author.....”

He then goes on to state: “So what then is the connection between the first letter and the Gospel in this issue? Is their writer one in the same?”

The scholars are divided into two groups over this issue:

⁵⁵ i.e. The first letter of John

1: The first group strongly holds the view that both this letter and the Gospel are from John the Disciple.

2: The second group rejects this opinion and states: “The two books were written by two separate individuals, but they both adhere to the same school of thought.”

Each of these two groups uses two points to support their views.

1: The similarities or differences between the letter and the Gospel regarding terminology and style.

2: The similarities or differences in the central ideas of both the letter and the Gospel.

Each group extracts texts from both the Gospel and the letter in order to prove their points.⁵⁶

The priest then mentions the observations of these two groups.

The keen sensitive mind, would gather from all this, that the Christians do not have any chain of authorities to guarantee the authenticity of this book. They have absolutely no evidence except an attempt to compare the similarities between the book and the fourth Gospel, the Gospel of John. The attribution of this Gospel to John is in itself doubtful, as we have mentioned before. In fact many Christians have rejected it and considered it to be a false Gospel.

4: THE LETTER OF JAMES

⁵⁶ Aziz, Fuham op. cit. p.577

This letter is attributed to James, the alleged brother of Jesus. It contains admonitions and encourages the doing of good deeds. It also calls to the belief in Christ as well as the adherence to the Law (of Moses). This letter emphasizes that belief alone is not sufficient for one to receive salvation. This belief, it states, must be accompanied by good deeds that act as its life-blood.

This however, is in contradiction to what Paul advocated and endeavored to establish. Paul held the view that success can be achieved through faith alone and that good deeds were not necessary prerequisites.⁵⁷

As is the case with the other letters, the Christians do not possess any authentic and dependable chain of authorities linking this letter to James. Consequently the Christians themselves were reluctant to accept it. It was reported however that Oreganus, the Egyptian, accepted it.

The first reaction of the Western Church was to reject it. This was also the stance taken by the East Syrian Church that waited the longest before accepting it. Jerome placed it among the canonical books. He however pointed out that there was much doubt surrounding it. This was also the position of Eusabius, who placed it among the books around which there is much suspicion about their authenticity.⁵⁸

⁵⁷ See for instance Gallatians :3

⁵⁸ Eusabius op. cit. p.152

All this proves that the Christians do not have any dependable chain of authorities linking this book to an author named James. Consequently this book cannot be considered to be of any religious significance whatsoever.

5: The Two Letters of Peter.

The First letter:

This is one of the two letters that the Christians have attributed to Peter, a major Disciple. It consists of admonitions and a call to the followers of Christ who were living among people of other races. This letter is similar to the other letters in that there is no evidence linking it to Peter. The evidences presented by the author of the book, "The Introduction to the New Testament", include the fact that some of the early Christians testify that it is the letter of Peter. Among these are Tertullian, Clement of Alexandria and Theophilus of Antioch.

On the other hand, he mentioned that this letter was not listed among the Muratorian list, and many scholars in modern times do not accept it as an authentic letter from Peter. They base their opinion on the fact that the style of the letter indicates that its author was versed in Greek. This is in contradiction to Peter who was from the area of Galilee and was a layman.⁵⁹

This renders the letter void of any religious significance and does not afford it the status of

⁵⁹ Aziz, Fuham op. cit. p.728

being a dependable source of religious belief and law.

The Second letter of Peter:

This is the second letter attributed to Peter the Disciple. Like the previous letter, this letter also consists of advices and admonitions, as well as warnings against straying from the path of Jesus. It also covers warnings against indulging in iniquities. Like the previous letter, it is void of any sound evidence linking it to Peter, the Disciple. The early Christians did not even quote from it until the end of the second century. The first person to quote from it was Oreganus, the Egyptian, and even so, he used to say that many Christians do not accept it. For this reason, the Church of Alexandria did not accept it as a canonical book until around 200 CE.

Eusabius, however lists this letter among those shrouded in doubt. He is also of the opinion that it was not one of the writings of Peter, the Apostle.⁶⁰ Both the Antioch and the Constantine schools of thought rejected this letter. This continued to be the case until the year 400 CE. The Western Church did not consider it to be canon until around 360 CE. After mentioning the previous information, the priest Fuhaïm Aziz states:

“All of this shows that the church history of this letter is very weak. As a result this does not give

⁶⁰ *Eusabius op. cit. p.152*

any encouragement to researchers to accept it as a genuine work of Peter the Apostle. Instead they take the strong view that it is a letter written by some unknown person who later attributed it to Peter. This sort of action was common during that time and no one objected to it.”⁶¹

These sorts of objections adversely affect the status of these books as religious documents. The Christians claimed that their authors were inspired. They also seek religious guidance and belief from them. Despite this however, the Christians have incorporated these letters into the books of the New Testament and in so doing they attempt to elevate them to the status of genuine religious books.

The priest and author of the book, “Introduction to the New Testament”, in his closing words about this letter, stated, “This is the testimony of the Apostle Peter. Who knows whether he wrote it or one of his students. Whether this or that is the case, this still remains the testimony of the Apostle Peter.”

This is the sort of thoughtlessness and contempt with which the Christians treat sources of religious law and its establishment, that has caused them to go so far astray.

6: The Letter of Jude:

This is a short letter that Christians attribute to Jude, the brother of Jacob. It consists of admonitions and warnings against iniquities and it

⁶¹ Aziz, Fuham, op. cit. p.757

*is addressed to a group of Christians. Once again, the only evidence the Christians present linking this book to the author, who at the beginning of the letter calls himself Jude and claims to be the brother of James, is that some of the early Christians of the 3rd century CE accepted it. The Antioch Church listed it among the doubtful letters and did not accept it until 400 CE. Eusabius also declared that it was among the disputed letters.*⁶²

7: The Dream of John: Revelation

This is the last book of the New Testament. The Christians attribute it to John the Disciple. It is a book of dreams with vague symbols and strange pictures. Many Christians claim that these point to events of the Last Days.

This, like all the other books of the Christians, is shrouded in dispute. This is because there is no reliable evidence linking this book to John the Disciple. From the onset, the Western Churches accepted this book. Irianos, the bishop of Lyon, and Hypolitis, the bishop of Rome, also accepted it. This book was also accepted by the Alexandrian Church with Clement at its head, also accepted it. This was also the case with Origanus the Egyptian, who succeeded Irianos.

⁶² Eusabius op. cit. p.152

After the death of Origanus however, the bishop of Alexandria rejected this book and doubted its authenticity and attribution to John the Disciple. The Greek Church also rejected it. As a result, this book remained outside the realm of the canonical books until 500 CE. The Christian historian Eusabius, also doubted the authenticity of the book as well as the association of this book to John the Disciple. Carlos of Jerusalem, also doubted its authenticity and did not consider it to be among the canonical books. The Antioch school of thought as well as the East Syrian Church did not recognize it. For this reason it was not included among the Holy books until the 12th century CE.⁶³

With the objections surrounding this book, together with the absence of evidence establishing any authentic connection between it and its alleged author, John the Disciple, one has no right to even claim that John is indeed the author, much less to claim that it is a holy book, revealed by Allah. This is a great fabrication on Allah, the Sublime. It also tantamounts to misguiding the servants of Allah with falsehood.

After all that we have mentioned previously, it is plain for any intelligent seeker of truth to see, that the Christians, as well as the Israelites, do not possess any sound documented evidence to establish an authentic link between their books and their alleged authors. It is well known that if someone

⁶³ Eusabius op. cit. p152

wanted to take another to court, the courts would not even look at his claim, if he did not present sound supporting evidence. The Christians have not been able to present any sound evidence proving the authenticity of their books. The scholar, Rahmat-ul-Allah Al-Hindi, in his great thesis “Exposition of the Truth” stated:

“For this reason, we have asked their(Christian) scholars to present an unbroken chain link [between these books and their authors]. They were never able to present it. Some of their priests say that “The reason why we lost the chain was due to the tribulations and persecutions suffered by the Christians for a period of about 313 years.”⁶⁴

If this is the case, it is left for the person of sound mind to look for the truth in other than these people. This is because, any religion not sanctioned by Allah and revealed through his Messengers, would not be accepted by Him on the Day of Judgment.

⁶⁴ Izhaar al-Haqq (“Exposition of the Truth”) v.1 p.111

→ Chapter Five

Further Study of the Text of The Four Gospels:

Holy books are all written free of errors, deficiencies and oversights. It is compulsory that books coming from Allah, the Lord of the worlds, should such be of this calibre. Allah is the Truth and nothing but truth comes from Him. The Christians link their books to Allah through their claim that their writers were divinely inspired.⁶⁵ Anyone studying their books however, would be able to discern whether or not this claim is true.

We have already discussed the books in relation to their chains of authorities. It was established that the Christians do not have any dependable evidence establishing an authentic link between these books and their authors. For this reason the books must not even be attributed to Allah nor to these authors. They must be rejected as sources of religious guidance. Among the factors that reinforce this position, is the fact that many contradictions and errors can be found in these books. In the following passages only a few of these contradictions and errors are examined.

⁶⁵ Abdul-Maseeh, Is the Bible the word of God, p.22

1: Differences:

If we were to compare the four Gospels, we would find them laden with contradictions. This shows that their authors made many mistakes and were neither infallible nor inspired. These errors also show that Allah and His Messenger, Christ, are free and clear from these books and their contents.

Among the issues that would surprise everyone is the fact that the authors of these Gospels have not been able to agree on the genealogy of Christ. The writer of the Gospels of Matthew and Luke each gives Christ a different genealogy. The following table makes this point clear.

| # | Gospel of Matthew | # | Gospel of Luke |
|---|-------------------|-----|----------------|
| | Christ son of | 28. | Joshua |
|) | Joseph | 29. | Eliezer |
|) | Jacob | 30. | Jorim |
|) | Matthan | 31. | Matthat |
|) | Eleazar | 32. | Levi |
|) | Eliud | 33. | Symeon |
|) | Achim | 34. | Judas |
|) | Zadok | 35. | Joseph |
|) | Azor | 36. | Jonah |
|) | Eliakim | 37. | Eliakam |
|) | Abiud | 38. | Melea |
|) | Zerubbabel | 39. | Menna |
|) | Shealtiel | 40. | Mattatha |
|) | Jeconiah | 41. | Nathan |
|) | Josiah | 42. | David |
|) | Amon | | |
|) | Manasseh | | |
|) | Hezekiah | | |
|) | Ahaz | | |
|) | Jotham | | |
|) | Uzziah | | |
|) | Jehoram | | |

| | | | | | |
|---|-------------|---|---------|--|--|
|) | Jehoshaphat |) | Neri | | |
|) | Asa |) | Melchi | | |
|) | Abijah |) | Addi | | |
|) | Rehobo'am |) | Cosam | | |
|) | Solomon |) | Elmadam | | |
|) | David |) | Er | | |

Many errors and differences are obvious in these two lists.

1: Matthew traced Christ's lineage through Joseph, the son of Jacob, and at the end placed him among the progeny of Solomon the son of David. Luke, on the other hand, traced his lineage through Joseph, the son of Heli, and at the end placed him among the progeny of Nathan, the son of David.

2: Matthew numbered the forefathers of Christ to be 27, while Luke put them at 42. This difference proves that they both made a mistake or at least one of them.

In defense of this error, the Christians claim that one of the Gospel writers traced his genealogy through Mary, his mother, while the other writer traced it through Joseph. This reasoning however, has no value whatsoever. This is because it states in the Gospel of Matthew (1:16):

"Jacob became father to Joseph the husband of Mary of whom Jesus was born, who is called Christ."

[Matthew 1 :16]

The Gospel of Luke (3/23)on the other hand states:

"Furthermore, Jesus himself, when he commenced his work, was about thirty years old being the son, as the opinion was, of Joseph, son of Heli...."

[Luke :3:23]

Both writers claim therefore, that they were mentioning the genealogy through Joseph.

As for the errors in the list itself, they are numerous. Among them are:

1: Tracing Jesus' lineage through his mother's fiancée, as they claim, as they claim, is a grave error indeed. It is also a confirmation about the accusations made by the Israelites concerning the genealogy of Christ. It was incumbent upon the Christians to trace the lineage of Christ through his mother only and not through some man. This is because, it is agreed that his birth was miraculous as his mother was a virgin and never had any relations with men. Tracing his lineage through his mother would have been a confirmation of this miracle. As for tracing it through a man who had nothing to do with the birth of Christ, this is indeed shameful and hides the miracle.

In many verses of the Qur'an, Allah links Jesus to his mother Mary only-

{ المسيح ابن مريم } المائدة: (75 72 17) { عيسى ابن

مريم } لآ عمرا ن: (45) (النساء: 157, 171)

“Christ the son of Mary” [Qur'an 5: 17,72,75] , “Jesus the son of Mary” [Qur'an 3: 45 / Qur'an 4:157, 171]

2: The writer of the Gospel of Matthew deleted four of the forefathers from the ancestral chain. Three of these were in succession between Azariah and Joram. This is because, according to 1 Chronicles

3:11-13 the chain should have been: Azariah, son of Amaziah, son of Jeho'ash, , son of Azariah, son of Joram.

In addition, one forefather was dropped between Jeconiah and Josiah. He was Jehoiakim. The reason why Jehoiakim was dropped between Jeconiah and Josiah, is because he became king of Judea after his father. The only problem was that he was a pagan who worshipped idols. So Jeremiah wrote to him warning him about his actions and explaining to him the consequences of his actions. Jehoiakim however, burnt the letter and did not reject his falsehood . For this reason Jeremiah said to him, according to their own words..

“Therefore this so the lord has said against Johiakim the king of Judah, “He will come to have no one sitting upon the throne of David and his own dead body will become something thrown out to the heat by day and to the frost by night.”

[Jer 36/30]

This means that there would not be a king from his progeny. So Matthew dropped him for personal reasons and the author of the commentary on the New Testament explained this by saying that Matthew wanted to keep the number of each group of the ancestral line (genealogy) consisting of 14 names.⁶⁶

⁶⁶ *Tafseer Al-Ahd Al-Jadeed(Commentary on the New Testament) pg.3*
The author of Matthew mentioned all the generations from the forefathers of Christ “from Ibrahim to David were fourteen generations and from David until the deportation to Babylon fourteen generations and from the

If this is the reason- which is also meaningless for dropping four forefathers from the genealogy of Christ, this means that the writer wrote this for personal objectives and he did not write what he knew and heard objectively and free from personal opinions. We are able to see from this, the way in which the early Christians worked with the information that came to them. We see that they formulated it according to their own opinions and beliefs not according to the truth free from personal opinions.

We can now attempt to find the reason for this grave error and disparity in the genealogy of Christ.

The reason for the error by the Christians in the genealogy of Christ, is that they linked him to an obscure man, Joseph, the carpenter - the fiancée' of Mary, according to their claim. This is why they erred and Matthew gave him a royal lineage, while Luke gave him an unknown genealogy.

Why however, did the Christian book turn a blind eye to Mary and not give Christ a genealogy through her, and put him as he rightfully was- Jesus the son of Mary, the daughter of Imran?

The reason for this is that the Christians believe, just as the Israelites suggested to them that the awaited Messiah at that time, was to come from the lineage of David(ﷺ). So when Christ appeared, one of the most important proofs that he was the

deportation to Babylon until the Christ fourteen generations.” [Matthew 1: 17] This error is either deliberate or not deliberate. In any case however it shows that this was not from God nor from His revelation.

Christ was that he was from the progeny of David. The denial of this lineage to them meant the denial of him being the Christ and rejecting him. So they were forced to produce a lineage for him to David through Joseph the carpenter, the fiancée' of Mary. In this way they became embroiled in lies twice-once on Christ by linking him to David and once on Joseph the carpenter by giving him that erroneous lineage. The Christians were therefore so keen on emphasizing that Christ was from the lineage of David that it made them turn away from his mother Mary. This is because they knew the truth that Mary was not from among the progeny of David, but instead she was from the descendants of Aaron, the brother of Moses. They were from the progeny of Levi, son of Jacob. David on the other hand was from the progeny of Judah, son of Jacob. So the two lineages came together at Jacob.

Proof that Mary was from the descendants of Aaron and not from David are as follows:

1: In the book of the Christians it states: "And, look! Elizabeth your relative has also herself conceived a son, in her old age, and this is the sixth month for her, the so-called barren woman." [Luke:1:36]

Thus it states here "relative" and the Elizabeth mentioned here is the wife of Zechariah according to the Christians. In the Gospel of Luke it is also stated plainly that she was from the daughters (i.e descendants) of Aaron:

“In the days of Herod, king of Judea there happened to be a certain priest named Zechariah of the division of Abijah and he had wife from the daughters of Aaron, her name was Elizabeth.”

[Luke:1:5]

In addition, the wife of Zechariah must have been from the progeny of Aaron because under the Jewish law, a man had to marry from his tribe and not from another tribe. This was in order to keep the wealth within the same tribe and not have it transferred to another tribe through inheritance.

In Numbers 36:5-7, it states, “Then Moses commanded the sons of Israel at the order of God, saying: “The tribe of the sons of Joseph is speaking right. This is the word that God has commanded for the daughters of Zelophehad, saying, “To whom it is good in their eyes they may become wives. Only it is to the family of the tribe of their fathers that they should become wives. And no inheritance of the sons of Israel should circulate from tribe to tribe, because the sons of Israel should cleave each one to the inheritance of the tribes of his forefathers.....”

Zechariah, according to the Christians was also from a holy household and responsible for the incense. Priesthood for them was specially reserved for the descendants of Aaron, the son of Imran. This emphasizes that Zechariah was one of the descendants of Aaron.

It is also well known that Mary was raised by Zechariah. It is also an established fact that Jesus,

the son of Mary, and John, the son of Zechariah, were cousins. Thus Mary and Elizabeth were either sisters, or Elizabeth was the aunt of Mary. In any case they were relatives and therefore they were both from the descendants of Aaron. In addition, Joseph the carpenter, the alleged fiancée' of Mary, was also from the descendants of Aaron., especially as they were among those who adhered strictly to the laws of Moses. @ include footnotes

2: Mary was pledged or consecrated to the service of Holy House in Jerusalem. Allah stated the story of the wife of Imran, when she became pregnant with Mary...

“Remember when the wife of Imran said: “O my Lord! I have vowed to you what (the child that) is in my womb to be dedicated for Your services....” [Al-Imran 35]

Ibn Is'haaq said, “This means that she only did acts of worship in the service of the Holy House in Jerusalem.”

This is further emphasized by the words of Allah: “Everytime Zechariah entered into Al-Mihrab or praying room to visit her, he found her supplied with sustenance.”

In this there is evidence that she was in the service of the Holy House. This service as was mentioned before, was reserved for the family or progeny of Aaron.

3: In the Qur'an, Allah tells us that when Mary came to the Israelites carrying the infant Jesus in her hands, they said to her,

{ يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا } مريم: 28

“O sister of Aaron your father was not a man who used to commit adultery, nor was your mother an unchaste woman”

[Qur'an 19:28]

In this verse therefore, Mary is declared to be from the same tribe as Haroon.

As-Sady, in his commentary on this verse of the Qur'an states: “It was said to her (“O sister of Aaron”) i.e. the brother of Moses, because she was from his progeny, just as it is said to a person from the Tameemi tribe, “O brother of Tameem”, and to a person from the Mudhari tribe, “O brother of Mudhar” @ footnote

4: Before relating the story of Mary, her mother and her son, Jesus, in the Qur'an, Allah states:

**{ إِنْ شَاءَ اللَّهُ اصْطَفَىٰ آدَمَ وَنُوحًا وَإِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ }
U**

عمران: 33

“Allah chose Adam, Noah, the family of Abraham and the family of Imran above the ‘Alameen (i.e Mankind and Jinns)”

[Qur'an 3:33]

Al-Qurtubi, in his exegesis of the Qur'an, states that, "the family of Imran" means Imran the father of Moses and Aaron"

This means that Mary was from the same progeny, for Allah relates her story immediately after the previous verse, as proof of his blessings on that noble household.

Another fact that strengthens the view that the "Imran" referred to here is the father of Moses and Aaron, is that the family of Imran and especially the descendants of Aaron, according to the Israelites, were responsible for religious services, i.e they were the leaders in the religious affairs, and they had a special place in the Jewish religion. This proves that they were specially chosen. In the previous Qur'anic verse, everyone mentioned was chosen by Allah in respect to religion. Adam, for example was a prophet of Allah and the father of mankind, so all prophets came from his descendants. Noah was also a prophet of Allah and the second father of mankind. So the prophets after him were also from his descendants. Abraham was a prophet and the friend of Allah. All the prophets after him were from his descendants. Allah also chose prophets from the family of Imran, and gave them the responsibility for religious affairs, especially the descendants of Aaron. Among these descendants were Mary, her mother and her son, Christ.

If we say however, that the "Imran" referred to was the father of Mary, then only Mary, her mother and her son Christ would be included. In this way,

they will reject one who is greater than Christ-Moses (U).

By these evidences it is clear that Mary was from the house of Imran from the descendants of Aaron. Consequently, this shows that Jesus was from the descendants of Aaron and not from the descendants of David. And Allah knows best.

The question is, however, why weren't the Christians able to give Mary a lineage leading back to David, so as to achieve their objectives by the easiest of means, instead of indulging in giving Christ a lineage through Joseph who was definitely not his father?!

The reason for this is obvious. Mary was a known pious woman living in the house of Zechariah, their leader and religious scholar at that time. As she was under his guardianship, it would not have been easy to give her a false lineage. This was especially so as the Israelites paid extreme importance to lineage and they were very keen on it. In their book, the Old Testament, a record of their lineages is very obvious. This is why the Christians were not able to ignore this fact. As a result they completely ignored the lineage of Mary and adopted the lineage of an unknown person and attached Jesus to it, then they linked it to a lineage to David (U).

2: Among the differences found in the Gospels also is the issue of John the Baptist.

The Gospel of Matthew 11:13 mentions that Christ spoke about the baptism of John saying: "For all the Prophets and the Law, prophesied until John, and if

you want to accept it, He himself is Elijah who is destined to come. Let him that has ears listen.”

In the Gospel of Matthew 17:10 also it mentions:

“However the Disciples put the question to him: “Why, then, do the scribes say that Elijah must come first?”

In reply he said: “Elijah, indeed, is coming and will restore all things. However, I say to you that Elijah has already come and they did not recognize him but did with him the things they wanted. In this way also the Son of man is destined to suffer at their hands. Then the Disciples perceived that he spoke to them about John the Baptist.”

Christ therefore, explained that John is Elijah.

This is however contradicted by John in his Gospel. In John 1:19, when the Israelites came to John the Baptist, and asked him about himself it states:

“Now this is the witness of John when the Israelites sent forth priests and Levites from Jerusalem to him to ask him: “Who are you?” And he confessed but did not deny but confessed: “I am not the Christ.” And they asked him: “What, then?” Are you Elijah?” And he said: “I am not.” “Are you the Prophet?” And he answered, “No!” Therefore they said to him: “Who are you? that we may give an answer to those who sent us. What do you say about yourself?”

He said: “I am a voice of someone crying out in the wilderness, “Make the way of God straight, “ just as Isaiah the prophet said.”

Here therefore John denies that he is Elijah and this is clear contradiction.

3:Matthew mentions in his Gospel that when Jesus left for Jericho, he was met by two blind men who asked him to cure them of their blindness. So he touched their eyes and they were cured.

“Now as they were going out to Jericho, a great crowd followed him. And, Look! two blind men sitting beside the road, when they heard that Jesus was passing by, cried out, saying: “Lord, have mercy on us, Son of David!” But the crowd sternly told them to keep silent; yet they cried all louder, saying: Lord, have mercy on us, Son of David!” So Jesus stopped, called them and said: “What do you want me to do for you?” They said to him: “Lord, let our eyes be opened.” Moved with pity, Jesus touched their eyes and immediately they received sight, and they followed him.”

[Matthew:20/29-34]

This story is again mentioned by Mark. He states however, that there was only one blind man-Bartimae'us the son of Timeveus, and it was he who asked to be cured:

“And they came to Jericho. But as he and his Disciples and a considerable crowd were going out of Jericho, Bartimae'us (son of Timaeus) a blind beggar, was sitting beside the road. When he heard that it was Jesus the Nazarene, he started shouting and saying: “Son of David, Jesus, have mercy on me!” At

this many began to sternly telling him to be silent; but he kept shouting that much more: “Son of David, have mercy on me!”

So Jesus stopped and said: “Call him.” And they called the blind man, saying to him: “Take courage, get up, he is calling you.” Throwing off his outer garment, he leaped to his feet and went to Jesus. And in answer to him Jesus said: “What do you want me to do for you?” The blind man said to him: “Rabboni, let me recover sight.” And Jesus said to him: “Go, your faith has made you well.” And immediately he recovered sight, and he began to follow him on the road.”

[Mark:10: 46-52]

4) Mark mentions that Jesus advised his Disciples, when he sent them to preach in the villages, not to take anything for their trip except a staff and no provisions nor bread nor copper money.

“Also he gave them orders to carry nothing for the trip except a staff alone, no bread, no food pouch, no copper money in their girdle purses.”

[Mark: 6: 8]

Luke also mentions this incident in his Gospel. In his version however, he states that Jesus instructed his followers not to take along anything whatsoever for the trip- no staff, nor provisions, nor bread, nor silver.

“And he said to them: “Carry nothing for the trip, neither staff nor food pouch, nor bread, nor silver money; neither have two undergarments”

[Luke 9:3]

In the first version it states that Jesus allowed them to carry a staff while in the second version it states that he forbade them from carrying one.

5) In the Gospel of Matthew 15:21 it states that the woman who asked Christ to cure her daughter was a Cananite. In the Gospel of Mark however, it states, .. “The woman was a Grecian, a Syro-Phoenician nationality.”

6) The Gospel of Matthew mentions the twelve names of the Disciples of Jesus.

“The names of the twelve apostles are these: First Simon the one called Peter, and Andrew his brother; and James the son of Zebedee and John his brother; Phillip and Bartholemew; Thomas and Matthew the tax collector; James the son of Alphae’us and Thaddae’us; Simon the Cananaen and Judas Iscariot who later betrayed him.”

[Matthew:10:2]

*In Mark 3:16, the same twelve are mentioned. Luke however, contradicts them both by deleting Thaddae’us form the list of Matthew and adding instead Judas, the brother⁶⁷ of James.**[see Luke:6:16]*

7) There are conflicting stories about who actually witnessed the burial ground of Jesus, as well as the time when it allegedly occurred. Matthew states:

“After the Sabbath, when it was growing light on the first day of the week, Mary Mag’dalene and the other

⁶⁷ In The New World Translation of The Holy Scriptures this verse states “and Judas [the son] of James” see revised ed. 1984

Mary came to view the grave.”
[Matthew: 28:1]

In the Gospel of Mark however, it states:

“So when the Sabbath had passed, Mary Mag’dalene and Mary the mother of James, and Salome bought spices in order to come and grease him. And very early on the first day of the week they went to the grave when the sun had risen” [Mark: 16:1-2]

In the Gospel of Luke, it states:

“On the first day of the week, however, they went very early to the tomb, bearing the spices they had prepared, and certain others with them.”⁶⁸
[Luke:24:1]

In the Gospel of John, it states: *“On the first day of the week Mary Magdalene came to the tomb early, while there was still darkness, and she beheld the stone already taken away from the tomb.”*
[John 20:1]

These contradictions, and the many more that are present in these books, only serve to confirm the fact that these books were tampered with and that they are no more than the works of man. Allah states of the Noble Qur’an:

⁶⁸ This addition “*and certain others with them*” is absent in the New world Translation of the Holy Scriptures revised ed. 1984.

{ ولو كان من عند غير الله لوجدوا فيه اختلافاً كثيراً }

النساء: 82

“If it (the Qur’an) had been from other than Allah, they would have found in it much contradictions”

[Qur’an 4:82]

3: Errors in the Gospels:

Just as there are contradictions among the various Gospels, so too there are many errors. Among these are:

1) Matthew, in an effort to prove that Christ and his birth from Mary were the fulfillment of a prophecy made by Isaiah, states in his Gospel

“..And all this actually came about for that to be fulfilled which was spoken by God to the Prophet, who said:” Behold a young woman shall conceive and bear a son and they will call his name Immanuel which means, when translated “ God is with us.”

[

Matthew: 1/22-23]

This is an obvious error. This is because this story, that was mentioned by Isaiah does not refer to Christ at all. There is a story, mentioned in the Bible, which brings out the meaning of the word, Immanuel. The story is as follows:

“Rezin, the king of Syria and Pekah the son of Remaliah, the king of Israel, both agreed to wage war against A’haz, king of Jerusalem. This king was very scared of them. So God revealed to the Prophet Isaiah that he should tell A’haz not to be afraid, because of what the two kings had planned to do to him. He also told him that their kingdoms would perish. He then gave Isaiah a sign of the destruction of these kingdoms. This sign was that a young woman would become pregnant and give birth to a son named Immanuel. The land of these two kings would

be destroyed before this child is able to differentiate between good and evil.

“The maiden herself will actually become pregnant and she is giving birth to a son, she will certainly call his name Immanuel . Butter and honey will he eat by the time that he knows how to reject the bad and choose the good. For before the boy will know how to reject the bad and choose the good, the ground of whose two kings you are feeling a sickening dread will be left entirely...” [Isaiah: 7:14]

This prophecy came to pass, for the king of Assyria conquered Syria and killed its king, Rezin. As for Pekah, he was also killed at the hands of one of his relatives who replaced him as king. All this came to pass about twenty-one years after the prophecy was made, some seven centuries before the birth of Jesus.⁶⁹

2: Matthew states in his Gospel after the alleged crucifixion and death of Christ: “And look the curtain of the sanctuary was rent in two, from top to bottom, and the earth quaked, and the rock-masses were split. And the tombs were opened and many bodies of the holy ones that had fallen asleep were raised up, and many persons coming out of the tombs after his being raised up, entered into the holy city, and they became visible to many people...”
[Matthew: 27:51-53]

⁶⁹ Rahmatullahi Al-Hindi op. cit. vol.2 p.305

Though this, it would seem, was indeed a great miracle of supreme importance, it is not mentioned in any other Gospel. This shows that there is no basis of truth to the story. Had it been true, news of it would surely have spread and reported by many others.

3: In the Gospel of Matthew 12:40, and again in 16:4, it states that the only sign or miracle that Christ gave to the Israelites about his death and resurrection, was that of Jonah. He stated:

“For as Jonah was, in the belly of the huge fish, three days and three nights, so too the son of man will be in the heart of the earth three days and three nights”

[Matthew: 12:40]

This is another obvious error. Christ was allegedly crucified on Friday morning and died some six hours later, i.e. in the evening time. He was then placed in his tomb before sunset. He stayed there that night and all of Saturday- from morning through to night. On Sunday morning, they came and did not find his body in the tomb. This means that he only stayed two nights and one day, and not the three days and three nights mentioned in Matthew.

4: Matthew mentions, in many places in his Gospel that Resurrection would come during the lifetime of that very generation. For example, he states:

“For the Son of man is destined to come in the glory of his Father with his angels, and then he will recompense each one according to his behavior.

Truly I say to you that there are some of those standing here that will not taste death at all until they see the Son of man coming in his kingdom.”

[Matthew: 16:27-28]

In this Gospel it also states that Christ said:

for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come.”

[Matt. 10:23]

These texts emphasize that Resurrection was to take place before the death of many of that very generation, and before the Disciples complete their preaching in all the cities of the Israelites. To this day, some 2000 years later, none of this has happened. This is enough to show the falsehood of this statement.

5: Concerning the prophesy of the coming of Christ, in the Gospel of Luke it states:

“So the angel said to her: “Have no fear, Mary, for you have found favour with God. And look you will conceive in your womb and give birth to a son, and you are to call his name Jesus. This one will be great and will be called Son of the Most High, and God will give him the throne of David his father, and he will rule as king over the house of Jacob forever and there will be no end to his kingdom.”

[Luke 1: 30]

This is another error because Christ was never the king of the Israelites, nor was he a king of the house of Jacob. In fact, most of the Israelites were against him even up to the time he was raised up to the heavens, after they had attempted to kill him.

6: In the Gospel of Mark it states :

“And in reply Jesus said to them: “Have faith in God. Truly I say to you that whoever tells this mountain, be lifted up and thrown into the sea,’ and does not doubt in his heart but has faith that what he says is going to occur, he will have it so. This is why I tell you, All the things you pray and ask for have faith that you have practically received, and you will have them.

[

Mark 11:22-24]

It also states:

“Furthermore, these signs will accompany those believing: By the use of my name they will expel demons, they will speak with new tongues, and pick up serpents, and if they drink anything deadly it will not hurt them at all. They will lay their hands upon sick persons, and these will become well.”

[Mark: 16:17 -18]

Again in the Gospel of John it states: *“Most truly I say to you he that exercises faith in me, that one also will do the works that I do; and he will do works greater than these, because I am going away to the Father. Also, whatever it is that you ask in my name, I will do this..”*

[John 14:12]

There is no doubt that the Christians cannot claim all that are mentioned in these texts to themselves. This shows the falsehood of these statements.

The statement in the Gospel of John is also a gross exaggeration because it claims that whoever believes in Christ will be able to do works even greater than

that of Christ himself. This is nothing but a preposterous hoax, especially when they claim that Jesus is Lord and God. How can man do greater deeds than those of the Lord ?!

Based on what was mentioned previously about the history and text of the Gospels, it is clear to us that these can in no way be the book that Allah revealed to His Messenger and slave Christ (ﷺ). At best, only some parts of it can be considered to be from what Allah revealed to Christ (ﷺ).

It is for the sensible person to seek the truth and not be characterless, for Allah created a mind for him as well as an intellect. He is therefore able to use this mind to determine the truth and to recognize guidance when he hears it. Allah is the One who guides to the straight path.

→ Chapter Six

The Gospel of Barnabas.

The Gospel of Barnabas is not recognized by the Christians nor is it registered among their canonical books. Due to the importance of its contents, and the similarities between it and the other four Gospels concerning Christ and his message, we make brief mention of it here.

1: Barnabas: The Person.

His name was Joseph and he was called “Son of Comfort”. He was of Levite Cypriot nationality and was the uncle of Mark, the alleged writer of the Gospel. Barnabas was among the first propagators of Christianity and it is obvious from his Gospel, that he enjoyed a special status with Christ among the Disciples. The Christians see him as one whose efforts and results of his propagation were clearly visible. Among the practical things that he did regarding the propagation was that he sold his garden and donated the money to the cause of propagation.

“So Joseph was surnamed Barnabas by the apostles, which means, when translated, Son of Comfort, a Levite, a native of Cyprus possessing a piece of land,

sold it and brought the money and deposited it at the feet of the Disciples.” [Acts:4:36-37]

When Paul (Saul the Jew) claimed that he had embraced Christianity, the Disciples were still afraid of him because of his prior persecution of them. It was Barnabas who acted as intermediary for him before he could be accepted among the Disciples.

“On arriving in Jerusalem he made efforts to join himself to the Disciples; but they were all afraid of him because they did not believe he was a Disciple. So Barnabas came to his aid and led him to the apostles, and told them in detail how on the road he had seen the Lord and he had spoken to him and how in Damascus he had spoken boldly in the name of Jesus..” [Acts9:26-28]

After working together for while, Barnabas disagreed with Paul and they eventually went their separate ways.

“And now after some days Paul said to Barnabas: Above all things let us return and visit the brothers in every one of the cities in which we published the word of God to see how they are.” For his part Barnabas was determined to take along also John, who was called Mark. But Paul did not think it proper to be taking this one along with them, seeing that he had departed from them from Pamphylia and had not gone with them to the work. At this there occurred a sharp burst of anger, so that they separated from each other; and Barnabas took Mark along and sailed to Cyprus. Paul selected Silas and went off after he had

been entrusted by the brothers to the undeserved kindness of God. But he went through Syria and Cilica, strengthening the congregations.”
[Acts:15:36-41]

The Gospel of Barnabas.

The oldest information about this Gospel dates back to around the year 492 CE. The Pope at the time, Glaccion 1, issued an order banning the reading of a number of books. Among these was a book called the Gospel of Barnabas. This was before the advent of the prophet Muhammad (ﷺ). Nothing was heard of this book until the end of the sixteenth century CE., when a Roman monk named Fra Marino, found some letters of Iranaeus. In these letters, Iranaeus criticized Paul and based his criticisms on a book called the Gospel of Barnabas. The priest then started searching for this Gospel. It so happened, that this monk became a close ally of the Pope Sixtus V. One day he entered the pope's library with him. The Pope fell asleep and, to pass the time, the monk started browsing through the books in the library. He unexpectedly came across the book, The Gospel of Barnabas. He hid the book in his cloak and when the Pope awoke, excused himself and left. He later read the book with great enthusiasm and became a Muslim. This is what the orientalist George Sale mentions in the introduction to his translation of the Noble Qur'an.

In the beginning of the 18th century, 1709, J.E. Cramer, one of the advisors to the King of Prussia,

found a copy of the Gospel of Barnabas, written in Italian, at the home of one of the notables in Amsterdam, where he was staying at the time. Cramer then sent the book as a gift to the Prince Eugene of Savoy because of his passion for science and historical artifacts. In 1738, this copy together with the entire library of the Prince was transferred to the Royal Palace Library (Hofbibliothek) in Vienna, where it has remained to this date. This Gospel was later translated into English and from English to Arabic by Dr. Khaleel Sa'ada, a Lebanese Christian.

There was another copy of this book in Spanish, which is thought to be a translation of the Italian copy. This Spanish copy was also found at the beginning of the 18th century. This Spanish copy was in the possession of Dr. Holme. He later sent it as a gift to the orientalist George Sale, who in turn passed it on to Dr. Monkinhouse. This professor translated it into English and then delivered the original, together with its translation to Dr. Joseph White, a famous Oxford lecturer, in the year 1784. Both the Spanish copy and its English translation then disappeared. According to Dr. Khaleel-the translator of the Gospel into Arabic, Dr. Joseph White used many excerpts from it during his lessons.

When this Gospel appeared however, it created quite a stir in Christians circles. This was because its contents advocated many beliefs contradictory to those professed by the majority of Christians. As a result, they tried rejecting it on varying grounds. They claimed, for instance, that the book was either

written by an Arab Muslim or a Spanish Jew who became a Christian and later a Muslim.

This however is nothing but mere conjecture. Many things prove this:

1: Why would a person who embraced Islam, write a book about Christianity and lie about it? Islam forbids lying in general, and lying on Allah is one of the greatest of sins.

2: There is much information in the book not found in the books of the Israelites and the Christians today.

3: The translator of the Gospel into Arabic, Khaleel Sa'ada, a Christian, described the author of this Gospel as "a person possessing vast knowledge of the Old Testament and Christianity. A person with more knowledge than most people who have dedicated themselves to Christianity and teaching and explaining it- so much so, that it is rare to find among the Christians anyone who has nearly as much knowledge as he does."

How then can such a person so versed in Christianity be a Muslim?

4: Another very important proof that the author was not a Muslim, can be seen in the fact that he makes very fundamental mistakes that a Muslim would not make. He says, for example, that there are ten heavens, and he mixes up the names of some of the angels.

In any case, this book was found in the land of the Christians, in both their script and language. It was never reported that any Muslim scholar read it or about it. This is despite their wide ranging research and reading, as well as their desire to refute the claims of the Christians. This therefore is among those things that Allah brings to light as a proof of the truth and a way to remove falsehood.

The Most Important Concepts Mentioned In The Gospel Of Barnabas Which Contradict The Four Gospels.

The reason why the Christians have strongly rejected this Gospel, is that it contradicts the Four Gospels and their most fundamental and important beliefs. These include:

1. This Gospel states clearly that Christ is a human being and not God nor the son of God. He goes on to state that one of the reasons why he wrote this Gospel was to refute this false notion and the many others, like abandoning circumcision and allowing the eating of unclean meat, that were propagated by Paul. In the beginning of his Gospel he states:

“Dearly beloved, the great and wonderful God hath during these past days visited us by his prophet Jesus Christ in great mercy of teaching and miracles, by reason whereof many, being deceived of Satan , under pretense of piety, are preaching a most impious doctrine, calling Jesus son of God, Repudiating the circumcision ordained of God for ever, and permitting every unclean meat: among whom also Paul hath been deceived, whereof I speak not without grief: for which cause I am writing that truth which I have seen and heard, in the intercourse that I have had with Jesus, in order that ye may be saved, and not be deceived of Satan and perish in the judgment of God.”⁷⁰

⁷⁰ Gospel of Barnabas p.1

2. Secondly, Barnabas states, that Jesus clearly stated that the sacrificial son was Isma'el and not Isaac as the Israelites claim. He states:

“James answered: ‘O master, tell us in whom this promise was made; for the Israelites say “in Isaac,” and the Ishmaelites say “in Ishmael.”

Jesus answered: ‘David, whose son was he, and of what lineage?’

James answered: ‘of Isaac, for Isaac was father of Jacob and Jacob was father of Judah, of whose lineage is David.’

Then said Jesus: ‘And the messenger of God when he shall come, of what lineage will he be:’

The Disciples answered: ‘Of David.’

Whereupon Jesus said: ‘Ye deceive yourselves; for David in spirit called him lord, saying thus God said to my lord, sit thou on my right hand until I make thine enemies thy footstool. God shall send forth thy rod which shall have lordship in the midst of thine enemies? If the messenger of God whom ye call Messiah were son of David, how should David call him lord? Believe me, for verily I say to you, that the promise was made in Ishmael, not in Isaac.’

Thereupon said the Disciples: ‘O master, it is thus written in the book of Moses, that in Isaac was the promise made.’

Jesus answered, with a groan: ‘It is so written, but Moses wrote it not, nor Joshua, but rather our rabbis, who fear not God. Verily I say unto you, that if consider the words of the angel Gabriel, ye shall discover the malice of our scribes and doctors. For the angel said: “Abraham, all the worlds shall know

how God loveth thee; but how shall the world know the love that thou bearest to God? Assuredly it is necessary that thou do something for love of God.” Abraham answered: “Behold the servant of God, ready to do all that which God shall will.”

Then spake God, saying to Abraham: “Take thy son, thy firstborn Ishmael, and come up the mountain to sacrifice him.” How is Isaac firstborn, if when Isaac was born Ishmael was seven years old?

Then said the Disciples: ‘Clear is the deception of our doctors: Therefore tell us thou the truth, because we know that thou art sent from God.’⁷¹

Barnabas also stated that Christ spoke to the chief rabbi saying:

“As God liveth, so greatly did Abraham love God, that he not only brake in pieces the false idols and forsook his father and mother, but was willing to slay his own son in obedience to God.

The high priest answered: “This I ask of thee, and I do not seek to slay thee, wherefore tell us: Who was this son of Abraham?

Jesus answered: “The zeal of thine honour, O God, enflameth me, and I cannot hold my peace. Verily I say, the son of Abraham was Ishmael, from whom must be descended the Messiah promised to Abraham, that in him should all the tribes of the earth be blessed.”

Then was the high priest wroth, hearing this, and cried out: “Let us stone this impious fellow, for he is

⁷¹ Gospel of Barnabas p.48-50

*an Ishmaelite, and has spoken blasphemy against the law of God.*⁷² [pg. 215]

3. Thirdly, Barnabas stated that Christ clearly spoke of the coming of the Prophet Muhammad, and mentioned him by name. This is mentioned in many places in the Gospel. Among these are:

“I therefore say to unto you that the messenger of God is a splendor that shall give gladness to nearly all that God hath made, for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of fear and love, the spirit of prudence and temperance, he is adorned with the spirit of gentleness and patience, which he hath received from God three times more than he hath given to all his creatures. O blessed time, when he shall come to the world! Believe me that I have seen him and have him reverence, even as every prophet hath seen him: Seeing that of his spirit God giveth to them prophecy. And when I saw him my soul was filled with consolation, saying: “O Mohammed, God be with thee, and may he make me worthy to untie thy shoelatchet, for obtaining this I shall be a great prophet and holy one of God.”

‘And having said this, Jesus rendered his thanks to God.’⁷³

Barnabas also mentioned an incident when the Israelites questioned Christ about the name of the prophet who was to come. He said:

⁷² Gospel of Barnabas p.215

⁷³ ibid p. 50

‘Then said the high priest: ‘How shall the Messiah be called, and what sign shall reveal his coming?’

“Jesus answered: ‘The name of the Messiah is admirable, for God himself gave him the name when he had created his soul, and placed it in a celestial splendor. God said: ‘Wait Mohammed; for thy sake I will create paradise, the world, and a great multitude of creatures, where of I make thee a present, in so much that who so shall bless thee shall be blessed, and who so shall curse thee shall be accursed. When I shall send thee into the world I shall send thee as my messenger of salvation, and thy word shall be true, in so much that heaven and earth shall fail, but thy faith shall never fail.’

Mohammed is his blessed name.’

Then the crowd lifted up their voices, saying ‘O God, send us thy messenger: O Mohammed, come quickly, for the salvation of the world!’”⁷⁴

Barnabas also mentioned a conversation that took place between himself and Christ after the Resurrection, when he returned to try to quell the fears of his mother and his Disciples about his death, then he returned to the heavens.

“Then said he who writeth: ‘O master, seeing that God is merciful, wherefore hath he so tormented us, making us believe that thou art dead? And thy mother hath so wept for thee that she hath been nigh to death: and thou, who art an holy one of God, on thee hath God suffered to fall the calumny that thou wert slain amongst robbers on the Mount Calvary?’”

⁷⁴ Gospel of Barnabas p. 105-106

Jesus answered: 'Believe me, Barnabas, that every sin, however small it be, God punishes with great punishment, seeing that God is offended at sin. Wherefore, since my mother and my faithful Disciples that were with me loved me a little with earthly love, the righteous God hath willed to punish this love with the present grief, in order that it may not be punished in the flames of Hell. And though I have been innocent in the world, since men have called me 'God,' and 'Son of God,' God, in order that I be not mocked of the demons on the day of judgment, hath will that I be mocked of men in this world by the death of Judas, making all men to believe that I died upon the cross. And this mocking shall continue until the advent of Mohammed, the messenger of God, who, when he shall come, shall reveal this deception to those who believe in God's law.'"⁷⁵

Fourthly, Barnabas plainly said that Jesus was not crucified but that he was taken up to heaven. He added that the person crucified instead was Judas Iscariot, the one who informed the Israelites about Christ. He resembled Christ and was arrested instead of him and crucified.

"When the soldiers with Judas drew near to the place where Jesus was, Jesus heard the approach of many people, wherefore in fear he withdrew into the house. And the eleven were sleeping. The God, seeing the danger of his servant, commanded Gabriel, Michael, Rafael, and Uriel, his ministers, to take Jesus out of the world. The Holy angels came and took Jesus out

⁷⁵ Gospel of Barnabas p.228

by the window that looketh toward the South. They bare him and placed him in the third heaven in the company of angels blessing God for evermore.

Judas entered impetuously before all into the chamber whence Jesus had been taken up. And the Disciples were sleeping. Whereupon the wonderful God acted wonderfully, insomuch that Judas was so changed in speech and in face to be like Jesus that we believed him to be Jesus. And he, having awakened us, was seeking where the Master was. Whereupon we marveled, and answered: "Thou art our master; hast thou forgotten us?"

And he, smiling, said: 'Now are ye foolish, that know not me to be Judas Iscariot!'

And he was saying this the soldiery entered, and laid their hands

upon Judas, because he was in every way like Jesus."⁷⁶

After mentioning Judas' trial and his whipping at the hands of the Israelites and the Roman governor, who all thought that he was Christ, Barnabas mentioned:

"The chief priests with the scribes and Pharisees, seeing that Judas died not by the scourges, and fearing lest Pilate should set him at liberty, made a gift of money to the governor, who having received it, gave Judas to the scribes and Pharisees as guilty unto death. Whereupon they condemned two robbers with him to the death of the cross.

⁷⁶ *ibid.* p.220-221

So they led him to Mount Calvary, where they used to hang malefactors, and there they crucified him naked, for the greater ignominy.”
[pg. 225]

These are the most important principles that caused an uproar in Christian circles.

As for the Muslims, this book does not carry any real significance. We are satisfied with the book of Allah, the Qur'an, that we have with us. From this Qur'an, we know the truth. Everything else is judged in the light of this truth.

This book has no chain of authorities, nor history. In addition it is the work of a fallible human being, liable to make mistakes, stray or forget. This makes his book void of any religious value even though it may have some historical and literary benefit.

➤ Chapter Seven

The Christian Conferences or (Ecumenical Councils)

The Christians define these as conferences in which the Church deliberates over issues affecting Christianity, the Christians, and the Church itself. The Conferences are considered to be one of the most important sources of the religion. This is because, it is at these conferences that all decisions affecting Christianity are made. These conferences are of two types:

1: Local conferences, which discuss issues affecting the local Church in which they are held

2: *International conferences (Ecumenical Councils), which look into matters of belief and other issues which may be strange or contradictory to the religion.*

The first of these conferences, according to Acts of the Apostles, was the Conference of Jerusalem, held during the days of the Disciples. This was called in order to look into the issue of whether or not to compel other than the Israelites, who accepted Christianity, to follow the Laws of Moses. The

conference passed a resolution stating that it was not compulsory upon the new converts to perform circumcision nor to follow the Laws of Moses. They were only obliged to stop making sacrifices to idols, committing fornication, eating blood and animals that were strangled or suffocated.⁷⁷

The most important International Conferences (Ecumenical Councils):

1: The Conference of Nicea⁷⁸ 325 CE. This was the first international conference and perhaps the most significant.

Reasons for the convention this Conference:

This conference was convened because of the many contradictions and differences that surfaced in the Christian religion at the time. As soon as the persecutions, which the Christians had been suffering at the hands of the Romans, stopped, these differences in belief surfaced among many varying Christian groups. These beliefs were hidden during the days of persecution that encompassed all the Christian sects, and these were among the main reasons for the ideological deviation of the Christians, as will be seen in the following pages.

⁷⁷See Act of the Apostles ch. 15. It must be noted, if the writer of the Acts was truthful in his account, that this was the beginning of the deviation from the religion of Jesus and his call. This is because the delegates at the conference did not produce any evidence from the words of Jesus to support their claims. It was simply a case of presenting their views and what they thought was best. This paved the way for all the alteration that came about as a result of the successive Conferences.

⁷⁸A town in Turkey which is now called "Arnak"

The most significant of these differences was that which occurred between the doctrine of the Alexandrian Church, and that of the Libyan Bishop Arius, who was also in Alexandria. The Alexandrian Church held the view and propagated the doctrine of the divinity of Christ according to the school of thought of Paul. Arius, on the other hand, who was described as being cultured, knowledgeable, an eloquent admonisher, and an ascetic, was of the opinion that Allah (God) was one, and was not born but always was. As for the Son, he was not eternal and was not born of the Father (i.e. God). He came into being after being nothing according to God's will, just like all other creations.

Many other Bishops agreed with the view of Arius. Among these was the Bishop of Nicodemia, Eusebius.

Constantine, the pagan emperor at that time, had shown a great inclination toward Christianity. As a result, not only did he put an end to the persecutions then suffered by the Christians, but he also paid much attention to their affairs.⁷⁹ He was therefore dismayed by the way in which the Christians were divided. He also recognized that their division posed a serious threat to the stability of his country. The

⁷⁹The historian H. Fisher holds the view that the goal of Constantine of drawing closer to the Christians, was a political one. This is because he saw that Christianity was now spreading more than the other religions. He also wanted the Christians to support him in his bid to conquer the Byzantine Emperor Lysinius. He was eventually able to achieve this. Constantine also considered himself to be the supreme religious head of the Christians. At the same time however, he integrated his sun worship with his allegiance to Christianity. He did not agree to be baptised except when he was on his death bed. Even so he was baptised on the school of thought of Arius. This was in the year 337 C.E.

[See The history of Europe in the Middle Ages: H Fisher (Arabic Trans. By. Muhammad Ziyad) p.6-7]

most severe division was between the Bishops of the Alexandrian Church and Arius and his followers. The division between the two had now become so intense and prolonged, that the Bishops decided to call a conference in Alexandria to discuss the issue of Arius and his doctrine. At this conference, a resolution was passed excommunication Arius and his followers, and banning him from serving in the church. This forced him to flee to Asia, where another conference was held. At this conference, a resolution was passed accepting Arius and his followers. They also sent petition asking the Bishops of Alexandria to revoke their decision concerning Arius.

This is the atmosphere that led Constantine to convene the Conference of Nicea in 325 CE.

The Number of Participants at the Conference

The Christians hold different opinions as to the number of delegates who attended the Conference of Nicea in 325 CE. Some say that the number was 318, while others claim that it ranged between 300-520 delegates. Mary Soloman however, as well as Ibn Batriq put the figure at 2048 Bishops.⁸⁰

The conference delegates also held varying opinions. Ibn Batriq states that they held different views and were of different religions.

Some among them held the view that both Christ and his mother were gods. Others however, were of

⁸⁰ Mary Solomon "Al-Majdal", p.15 and Rauf Shalby, *O You People of the Book*, p.212

the view that Christ was from the Father, just as a spark of fire comes from the fire. Thus the source is not depleted by the spark coming out from it. This was the view of Sabellius. Others held the view that Mary's pregnancy did not last nine months. Indeed Jesus just passed through her womb like water passes through a drain pipe. Still others held the view that Christ was a human, created by God in his likeness, just like one of us. The son was born of Mary. They also held the view that God is a single, divine, eternal, entity. They did not believe in the Word nor in the Holy Spirit. This was the view of Paul Samosata, the patriarch of Antioch. There was another group that held the view that there were three Gods. One was righteous, the other was wicked and the third was between these two. This was the doctrine of Marcion and his followers.

Others claimed that Christ was divine. This was the doctrine of Paul and was held by 318 Bishops who were at the conference.⁸¹

=====

Resolutions Passed at the Conference and its Results.

After discussing the various issues on the agenda, the conference passed a resolution declaring that Christ was divine⁸² and that he was the son of God,

⁸¹ *Muhadaraat fi Al-Nasraniyah (Lectures on Christianity)* p.123. This was taken from Ibn Batriq by Zaky Shanoudah in his book, *Tareekh Al-Aqbaat*. Dr, Raouf Shalaby then quoted from this boook in his book, *Ya Ahlal Kitab Ta'alau ila kalimatin Sawaa*, p.212

⁸² *The doctrine of Faith that was passed at the Conference of Nicea was their saying that: "We believe in one God, the Father, the Supreme, the Creator of everything, the seen and the*

from God, i.e. part of God⁸³, equal to Him, born of Him and not created. [Allah is free from the statements that they make]

The conference also resolved that this god took on the form of a human in order to redeem mankind. He then rose up to the Heavens after he resurrected from the dead. The conference also chastised Arius and his supporters, and burnt his books.

Many delegates signed the resolutions with the backing of Constantine the Emperor. Ibn Batriq claims that only 318 delegates held these views and they were the ones who signed. As for the rest of the conference, they were all against these views. Other historians hold the view that all of the delegates signed the resolution, except Eusabius, the Bishop of Nicomedia and one other delegate.

unseen. We also believe in one Lord, Jesus the Christ, the son of God, born of the Father; God from God, light from light, true God from true God. Born, not created, from the the same substance as the father. By him everything was created; that which is in the heavens and on the earth. Who, on our account and for our atonement, came down, and took on a human form and lived among the people; who suffered and rose on the third day, and ascended to heaven, and will return to judge the living and the dead.

[see "History of the Church" vol.1

pg.48]

83 One must note that the text of the doctrine of faith that was passed at that conference, is the same doctrine that was presented by the Alexandrian bishops who held the view that Christ was divine. Some say that much debate was stirred among the delegates by the words "the Son is from the same substance as the Father." =This statement was suggested by the Emperor Constantine, as was mentioned in the book, "History of the Church" Vol.1 pg.48. It is common knowledge that at that time, Constantine was still a pagan and had not yet entered Christianity.

This gives us some indication as to the level of open acceptance that occurred at that conference and that it only happened because the conference was chaired by the Emperor and because of his direct involvement. The danger of this addition on which they concentrated at the conference was that it transformed Christ from a created human being to a God and Creator. The Christians have inherited all the deviations that happened after this and the on going debates surrounding Christ and the many conferences that were convened as a result of what stemmed from debates about Christ and his nature. Christianity also digressed from being a revealed monotheistic religion to one that was formulated by man, involving many Gods and the worship of other than Allah.

This is how those claiming the divinity of Christ were able to win a victory with the support of the Emperor Constantine. Some historians say that Constantine himself chaired the conference.⁸⁴

Not all the delegates at the conference were convinced about the resolution that were passed about the divinity of Christ. Hana Al-Khudri says: “With regret, the reality was completely different from the resolutions of the Synod and the Conferences. After the conference of Nicea, the Bishops returned to their Dioceses and the priests returned to their churches and everyone continued to teach the same doctrines that they taught before the conference.⁸⁵ In fact some of them started a new type of heresy exceeding that of Arius. Arius and his followers were banished, but his doctrine nested in the gardens of many bishops and pastors.”⁸⁶

The resolutions of Nicea were enforced with the support of the ruling powers, as was mentioned before. Later however, the Emperor changed his views and ordered the convening of another conference in 334 CE. At this conference, a resolution was passed reinstating Arius within the fold of the Church and excommunicating Ithnasius the Bishop of Alexandria and one of the major proponents of the doctrine of the divinity of Christ.

⁸⁴See “The History of Europe in the Middle Ages” H. Fisher pg. 8

⁸⁵This proves to us that the delegates at Nicea were not presented with convincing evidence to support this strange doctrine. Even though on the surface they pretended to agree at the conference, they were not able to present this front to their followers and dioceses. Just as they were unable to present this doctrine, they were also unable to explain it. So instead they turned away from it and returned to the doctrines that they knew and held before.

⁸⁶See “History of Christian Thought” vol. 1 pg.643

The Emperor himself was baptised on his death-bed, according to the school of thought of Arius. This is because he was baptised by Eusebius of Nicomedia, the biggest supporter of Arius.⁸⁷

It is clear therefore that this conference, which was among the most significant of all Christian conferences, was nothing more than a pawn in the hands of the Emperor, who was a pagan at the time he chaired it. In addition, the delegates at this conference did not rely on texts agreed to by all. If they had done so, there would have been unity and submission. Instead however, they depended on their own interpretations and those of others like themselves. This is why there were so many objections when they returned to their local churches.

⁸⁷See "History of Christian Thought" Vol.1 pg.651 and "History of the Church" Vol.3 pg.59

2: The Conference of Constantinople:

In 381 C.E., the Emperor Theodosius convened a conference in Constantinople in order to resolve many varying doctrines that were then widespread among the churches. Among these doctrines were:

1: The doctrine of Macodenes, the Bishop of Constantinople. He claimed that the Holy Spirit was created and that he was not part of the godhead.

2: The doctrine of Sabellius. He denied the existence of the Trinity.

3: The doctrine of Apollinarius the Bishop of Laodicia and Syria. He denied the existence of a human soul in Christ.

Some 150 bishops attended this conference. At this conference, a resolution was passed supporting the divinity of the Holy Spirit. In addition they excommunicated all those who did not support this view. In this way the Trinity Doctrine was completed. As can be clearly seen. This conference was convened at the invitation of the Emperor Theodosius who passed laws in favour of those who claimed the divinity of Christ and the Doctrine of the Trinity.

The Conference of Ephesus 431 C.E

This conference was convened to confront the doctrine of Nestorius, the then bishop of Constantinople. It is said that he held the view that

Christ had two natures- one divine and the other humanly.⁸⁸ He also claimed that Mary gave birth to a human and she was not the mother of God.

This conference was called in 431 and some 160 bishops attended. The conference resolved that Christ was a God and a human with one nature and one godhead, and that Mary was the mother of God. Nestorius was also excommunicated.

Many other conferences were convened after this. All of them looked into the issue of the nature of Christ. Among these were:

The Conference of Caledonia 451 CE.

In this conference, the issue of the nature of Christ again raised its head. At the end of the conference, the delegates passed a resolution that Christ had two natures- divine and humanly, not intermingling, nor changing, nor dividing nor separating?!

Those who advocated this doctrine were those of the Western Church. They chastised and excommunicated all those who did not uphold this view. The Eastern Church however did not agree with them. They upheld the resolutions taken at the Conference of Ephesus and that is that Christ had only one nature- divine-humanly. This is the most fundamental difference even to this day between the Catholics who claim that he has two natures, and

⁸⁸Some claim that Nestorius held the view that Christ was not a God but in fact he was a human full of blessings and bounties. [See "Christianity from Monotheism to Trinity" pg.183]

the Coptics, Armenian and East Syrian Churches, that hold the view that he only has one nature.

A number of other conferences were held. The most important of these were :

The Eighth Conference 869 CE.

This conference was convened in order to resolve the differences between the Church at Constantinople and the Church of Rome over the Holy Spirit. The question was whether he came from the Father alone or whether he came from both the Father and the Son. The former view was held by the Constantinople Church, while the latter was the view of the Roman Church. The view of the Roman church was upheld at the conference. The Patriarch of Constantinople and his supporters did not agree with this view and thus remained firm on their position. In 879 CE. another conference was called at which a resolution was passed stating that the Holy Spirit emanated from the Father alone. As a result, the Church was split into two camps:

1: The Western Church headed by the Pope in Rome. They are the Catholics.

2: The Eastern Church headed by the Patriarch in Constantinople. They are the Orthodox.

The Twelfth Conference held in 1215 CE.

At this conference it was decided that the communal bread changes into the blood and body of Christ. It

was also decided that the Catholic Church, headed by the Pope, held the right to forgiveness and that they bestowed it on whomsoever they wished.

*The Conference of Rome 1769 CE.
At this conference the infallibility of the Pope was decided.*

From this quick review of some of the Christian conferences and their resolutions, the following conclusions can be made:

- 1: The Christians have no clear evidence for most of their claims. This is why they have these grave differences which cover all aspects of their belief.*
- 2: What the Christians depend on and are enthusiastic about is no more than personal views which their proponents try to establish by way of these conferences. These are not void of vain desires and personal ambitions, like the love of power and control.*
- 3: The conferences were never forums for mutual discussions among the priests in order to ascertain the truth based on evidence. Instead, at most, they were only convened to make certain opinions binding on others either through the power of the rulers or that of the Church.*
- 4: These conferences were tools in the hands of the Roman Emperors which they used to fulfill the*

personal desires of expansionism and control, and to fulfill their political objectives.

5: These conferences were among the major factors which caused and consolidated the divisions in the Christian World. This is because the delegates never emerged from any of these conferences in total agreement. In fact each time they met at one of these conferences, their differences increased and consequently their divisions.

6: It was at these conferences that the belief of the Christians was formulated, after much differences of opinion. This shows that the belief of the Christians concerning God and Christ and many other issues is not based on sound, clear, unquestionable evidences to make them acceptable to all. Thus, every Christian has his view of the Bible and the sayings of Christ. This is something over which one must stop and ponder. What was the role of Christ? If he did not make these issues absolutely clear beyond the shadow of a doubt, clear of all discussions and differences of opinion, especially when these are matters concerning the fundamental principles of the religion and the most important aspects of belief, then what was his role?!

Did he come to deliver vague speeches the meanings of which were not known and over which people would argue for centuries?! Or did he speak in clear distinct terms, as is the true nature of all prophets, and then the people altered his speeches, took them out of context, and attributed to him what he did not say?!

7: The Conferences passed resolutions, chastised and made unlawful anything that went against its rulings. They made the decision that the pathway to success lay with believing in the resolutions that were passed. The question here is, what is the state of the Disciples of Christ and the early Christians, who did not hold the same beliefs as those instituted at these conferences nor did they make any statement of the nature of those made at these conferences like that of the Trinity, the nature of Christ, the emanation of the Holy Spirit from the Father or the Father and the Son together etc.?

8: These conferences formulated all the details concerning the doctrines of Christianity. This proves that these doctrines were man-made and not something revealed by God to Christ (U)

9: The Christian Conferences are the true sources of the altered Christian religion. This is so because these understandings that were decided and passed in the form of resolutions, were in no way based on clear, revealed evidences. At times they were based on vague texts, or sayings that carried more than one meaning the weakest of which were the meanings adopted by the Church as is seen with the claim about the divinity of Christ (U). Sometimes these were not based on any texts whatsoever, and this was in general the situation. In fact they were based on misconceptions, and misunderstandings as was seen in the resolutions concerning the divinity of

the Holy Spirit, the nature of Christ and the infallibility of the Pope etc.

From what we have seen of the Christian belief and their law making, it is true that they have placed themselves as Lords other than Allah. They decide what is right and wrong. Allah's words about them are true:

{ وقالت اليهود عزير ابن الله وقالت النصارى المسيح ابن الله، ذلك قولهم بأفواههم يضاهئون قول الذين كفروا من قبل، قاتلهم الله أنى يؤفكون. إتخذوا أحبارهم ورهبانهم أربابا من دون الله والمسيح ابن مريم... } التوبة: 30-31

“The Israelites claim that Uzair is the son of Allah, and the Christians claim that Christ is the son of Allah. These are merely conjectures from their own mouths, in which they imitate the sayings of those who disbelieved before them. Allah's curse is upon them, how delude they are away from the truth. They have taken their Rabbis, monks and Christ as their Lords other than Allah.”
[Qur'an 9: 30-31]

It is therefore compulsory upon each individual who has been given the power to reason and decipher good from evil and truth from falsehood, to look deeply at these issues and find out the truth about them. This is because one's success on the Day of Judgment depends on this. No one can come to the assistance of another when he stands in front

of Allah and says that he followed so and so or followed falsehood. This is also not an excuse for anyone. One must be aware that the reason why the polytheists and those who were on falsehood, went astray is that they submitted to their religious leaders and they paid no attention to their religious affairs, by checking what was said to them or by verifying its authenticity. Instead they accepted the falsehood and adhered to it even though it was based on no sound religious evidence whatsoever. It is not possible for mankind to mix up truth and falsehood or darkness and light or good and evil, except if he deceives, doubts and confuses himself, until he warps his sense of perception and judgment. If however, he returns to Allah and asks Him for guidance and looks carefully, Allah will help him and allow him to achieve his goals.

Chapter Seven

Sources of Islamic Law:

In an effort to complete the benefit for the readers, I now point briefly to the two sources of Islam, the *Qur'an* and the *Sunnah*. We do this after we have taken a look at the sources of Christianity, so that it would become clear to our readers, the vast difference between Islam and Christianity. It would also make clear why Muslims hold on to their religion so firmly and confidently and why they are so eager to invite others to it. This is so that they don't lose out on this good that would afford them success in this life as well as the hereafter.

The Sources of Islam are the Qur'an and the Sunnah.

The Qur'an is the speech of Allah that was sent down to his prophet Muhammad (ﷺ), by way of the Angel Gabriel. This revelation continued for twenty three years, the period of the commissioning of the Prophet (ﷺ). [i.e. from the

beginning of revelation in the cave of Hira in Makkah], with the words of Allah.....

{إقرأ باسم ربك الذي خلق} (العنق: ١) (Read in the name of your Lord who created.!)

until the death of the Prophet (ﷺ) in Medina.

The Qur'an is all that is between the two covers of the book that the Muslims call "The Qur'an."

The Sunnah encompasses all that has been recorded about the Prophet (ﷺ), whether it be his sayings, actions, tacit approvals, physical characteristics, mannerisms or biography, whether before or after his commissioning.

This Sunnah has been documented in numerous books. Among the most important of these are, Sahih Bukhari, Sahih Muslim, Musnad Ahmad, Muwata Malik, Sunnan At- Tirmidhi, Sunan Abu Dawood, Sunan Ibn Majah, Sunan An-Nasa'ee, Sunan Ad-Darimi, Sunan Ad-Dar-ul-Qutni, Mustadrak Al -Hakim and others that are well known to the Muslims.

The Qur'an-

As was said before, the Qur'an is the speech of Allah containing no speech whatsoever of his Creation - not from any Angel, nor Prophet nor anyone else.

Allah also challenged the Arabs, non Arabs and all of mankind and Jinn, to produce something similar to the Qur'an. Allah says:

{ قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا } الإسراء: ٨٨

(Say: If all of mankind and Jinn come together to produce the like of this Qur'an, they will not be able to come up with the like of it, even if they all assisted each other.)

[Al-Isra:88]

Allah even challenged them to produce one single chapter of the Qur'an.

{ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ، وَإِنْ لَمْ تَفْعَلُوا، وَلَنْ تَفْعَلُوا، فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ } البقرة: (٢٣-٢٤)

“And if you (Arabs pagans, Jews and Christians) are in doubt concerning that which We have sent down to our slave, then produce a Surah (Chapter) of the like thereof and call your witnesses besides Allah, if you are truthful.

But if you do not do this, and you can never do it, then fear the Hell fire whose fuel is men and stones, prepared for the disbelievers.”

[Al-Quran: 2:23-24]

The History of the Qur'an.

Allah has taken up the responsibility of protecting the Qur'an. He states:-

{ إنا نحن نزلنا الذكر وإنا له لحافظون } الحجر: ٩

(Verily We have sent down the Dhikr (Qur'an) and indeed We are its protectors)

[Qur'an 15: 9]

In this chapter we'll discuss the history of the Qur'an. We'll explain the way it was handed down to us as well as the ways by which Allah protected it from both alteration and loss, by his grace. This is done in the following points:

1:[The Revelation Of The Qur'an To The Prophet (ﷺ), And Its Preservation And Documentation During His Lifetime.]

i. Gabriel used to bring the Qur'an to the heart of the Prophet (ﷺ). Allah states:

{ وإنه لتنزيل رب العالمين نزل به الروح الأمين على قلبك لتكون من المنذرين بلسان عربي مبين } الشعراء آية (١٩٢-١٩٥)

And truly, this (the Qur'an) is a revelation from the Lord of the Alamin (mankind, jinns and all that exists);which the trustworthy Ruh (Gabriel) has brought down; upon your heart (O Muhammad (ﷺ))- that you may be (one) of the warners,- in the plain Arabic language.

[Qur'an, 26 :192-195]

b. The revelation of the Qur'an started when the Prophet (ﷺ) was in the cave of Hira in Makkah, with the words of Allah:

{ إقرأ بسم ربك الذي خلق، خلق الإنسان من علق؛ اقرأ وربك الأكرم { العلق: ١-٣

(Read in the name of your Lord Who has created. Who has created man from a clot. Read! And your lord is the most generous..)
[Qur'an 96:1-3]

This revelation continued throughout his commission, a period of twenty-three years- i.e. until the death of the Prophet (ﷺ)

c. The Qur'an was revealed in parts, according to the situations and needs of the people. Allah states:

{ و قرآناً فرقناه لتقرأه على الناس على مكث و نزلناه تنزيلاً {

الإسراء: ١٠٦

(And (it is) a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages.
[Qur'an 17 : 106]

In another verse He states:

{ و قال الذين كفروا لولا نزل عليه القرآن جملة واحدة كذلك لثبت به فؤادك و رتلناه ترتيلاً { الفرقان: ٣٢

(And those who disbelieve say: “ Why isn't the Qur'an revealed to him all at once?” Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. [Qur'an 25:32]

d. The Messenger (ﷺ), would always keenly follow Gabriel whenever he brought revelation to him. He would keep repeating what Gabriel said, fearing that he might forget something. Allah however, ordered the prophet to be silent while Gabriel read the Qur'an to him, and promised him that it would all be put in his heart. In this way he would not forget any of it.

Allah states:-

{ لا تحرك به لسانك لتعجل به إن علينا جمعه و قرآنه فإذا قرأناه فاتبع قرآنه ثم إن علينا بيانه } القيامة: ١٦-١٩

“Do not move your tongue concerning it (i.e. the Qur'an), to make haste therewith. It is for us to collect it your heart and to give you the ability to recite it. And when We have recited it to you, then follow its recitation. Then it is for Us (Allah) to make it clear to you.”

[Qur'an 75:16-19]

In relation to the previous verse, Ibn Abbass said, *“The Prophet (ﷺ) would face upon the sending down of revelation to him tremendous hardship, so much that he would move his lips in emulation to Gabriel's recitation fearing losing anything of it.”* So, Allah revealed:

{ لا تحرك به لسانك لتعجل به إن علينا جمعه و قرآنه }

“Do not move your tongue concerning it (i.e. the Qur'an), to make haste therewith. It is for us to collect it your heart and to give you the ability to recite it.

Ibn Abbass said this meant “It was collected in your heart, then you’ll read it.”

فإذا قرأناه فاتبع قرآنه

And when We have recited it to you, then follow its recitation.

He (Ibn Abass) said that this meant, “Listen and be silent. Then it is for us to make it easy for you to read it.”

Ibn Abass also said: “So whenever Gabriel came to the Messenger (ﷺ) he would listen and when Gabriel left he would recite the Qur’an as he heard it from him.”

V. Allah the Sublime says:

{ بل هو آيات بينات في صدور الذين أوتوا العلم } العنكبوت: ٤٩

“Nay, but they are clear verses that are preserved in the breasts of those who have been given knowledge.”

[Qur’an: 29: 49]

The entire Qur’an was therefore memorized by heart. The Prophet used to recite it day and night, and he would probably read most of it during his prayer at night.

In addition, not only did Gabriel bring the Qur’an to him, but he also used to teach it to him and revise it with him. Al-Bukhari reported that:

“Ibn Abbas (ؓ) reported that “Allah’s Apostle was the most generous of all people, and he used to reach the peak of his generosity in the month of Ramadan when Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur’an.

Allah's Apostle was the most generous person, even more generous than the strong uncontrollable wind (in readiness to do charitable deeds)."

[Al-Bukhari Vol.1 Hadeeth # 5, pg 6]

It has also been authentically reported, in Al-Bukhari, that Gabriel revised the Qur'an twice with the Messenger in the last year of his life.

Abu Huraira reported that: *"Gabriel used to repeat the recitation of the Qur'an with the Prophet once a year, but he repeated it twice with him in the year that he died. The prophet used to stay in I'tikaf for ten days every year, but in the year of his death, he stayed in I'tikaf for twenty days."* [AL-Bukhari vol.6. Book of Virtues of the Qur'an . ch.7 / Hadeeth # 520]

This shows the greatness of this Qur'an, and emphasizes its status. It was also in an effort to consolidate its wording and to ensure its punctuation, so that not a single word or even a letter was lost. This also shows the trustworthiness of the angel Gabriel (ﷺ) in fulfilling his responsibilities completely towards the mercy and guide to mankind, our prophet Muhammad (ﷺ).

Just as the Messenger of Allah memorized the Qur'an, so too did a number of his companions (may Allah be pleased with them). Among those who did were: The four Caliphs- Abu Bakr, Umar, Uthman and Ali; Talha, Sa'ad, Ibn Mas'oud, Amr Ibn Al-as, his son Abdullah, Mua'wiyah, Ibn Zubair, Abdullah Ibn As-Sai'ib and the mothers of the believers- Aisha, Hafsa, and Umm Salamah.

Among the Ansars- those Muslims of Medina at the time of the migration of the prophet (ﷺ), who memorized the Qur'an completely were: Ubaiy Ibn Ka'ab, Muadh Ibn Jabal, Zaid Ibn Thabit, Abu Darda, Majma' Ibn Haritha, Anas Ibn Malik, one of his uncles called Abu Zaid and many others. It is not strange that they memorized the Qur'an, when one considers their dire need to find the path to success for this was like thirsty man needs water. In addition, they considered the guidance found in this Qur'an to be the only way to their happiness, their way to compete in deeds of righteousness, and their ladder to elevate themselves in this life, as well as in the hereafter. As a result, they would read the Qur'an night and day. The reports of their actions were documented in many books. Enough though is the testimony to this fact by the Lord of the worlds, when He states in the same Qur'an:

{ إن ربك يعلم أنك تقوم أدنى من ثلثي الليل ونصفه وثلثه وطائفة من الذين معك. والله يقدر الليل و النهار. علم أن لن تحصوه فتاب عليكم فاقرؤا ما تيسر من القرآن { المزمّل ٢٠

“Verily your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and so do a party of those with you, and Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite of the Qur'an that which is easy for you.” [Qur'an

73: 20]

This fact, because it is well known, does not require any further proof.

This noble practice was passed on to those who came after the Companions until this day. Hundreds of thousands, even millions of Muslims today, have memorized the entire Qur'an, and can recite it by heart. This is done by Arabs, non-Arabs, young, old, men and women alike.

VI. The entire Qur'an too, was documented during the time of the Prophet (ﷺ). The memorization of the Qur'an by heart, is the most effective way to ensure its accuracy, especially the accuracy of the pronunciation of its words. This is because there could be differences in pronouncing written words. What is heard and memorized however, leaves little room for error and dispute. In addition to this however, the Messenger (ﷺ) had scribes who wrote the Qur'an and documented it on whatever was available to them, whether it was skins of animals, scraps of cloth, wood or bones. They wrote on anything that was available due to the scarcity of material on which they could write.

Whenever something was revealed therefore, the Messenger would call one of the Muslim scribes and order him both to write it down and put it in its correct order in the Qur'an. Al-Tirmidhi and others report on the authority of Uthman (رضي الله عنه) that he said:-

“At times chapters containing many verses would be revealed to him (i.e. the Prophet (ﷺ)). So whenever something was revealed he would call some of the scribes and say to them, “Put these verses in the

chapter that says such and such.” And if a verse was revealed to him he would say, “Put this verse in the chapter that mentions such and such.” [At-Tirmidhi: Book of Tafseer]

The companion of the Prophet (ﷺ), Zaid Ibn Thabit (رضي الله عنه) said: *“We were with the Messenger of Allah gathering the Qur’an that was written on pieces of cloth.”*

[Al -Tirmadhi]

Zaid Ibn Thabit (رضي الله عنه) also said: *“One day, I was sitting at the side of the Messenger of Allah when revelation came to him. He was overcome by a state of tranquillity and his thigh rested on mine when he was in this state. I swear by Allah I never felt anything heavier than the thigh of the Messenger of Allah (ﷺ). Then the state of the Prophet (ﷺ) passed and he said: “O Zaid, write!” So I took up a shoulder scapula bone or (a wooden board). Then he said, “Write: {Not equal are those believers who sit (at home).....} **all the verses until Allah’s words,** {tremendous rewards.}”⁸⁹ So I wrote this down on the shoulder scapula bone (or wooden board.). On hearing the virtues of those fighting in Jihad, a blind man named Ibn Umm Makhtum stood up and said, “O Messenger of Allah, what about those who are not able to fight Jihad like those who are blind or the like?”*

Zaid said, “I swear by Allah it was not long after he said this or just as he finished saying this, that the

⁸⁹ Quran:4:95

state of tranquillity engulfed the Prophet again and his thigh rested on mine and I found it to be as heavy as it was the first time. Then the state passed. So he said: “Read.” So I read to him, { Not equal are those believers who sit (at home.... } then the Prophet said, {Except those who are disabled} . Zaid said, “So I added this verse, and I swear by Allah it is as though I am looking at this addition at the crack that was in the scapula shoulder bone (or wooden board).

[Ahmad, Al- Bukhari]

This is clear evidence that the Messenger of Allah (ﷺ), used to order that the Qur'an be written down. In fact, it was reported that he prevented the documentation of anything besides the Qur'an. Abu Sa'eed reported that the Messenger of Allah(ﷺ), said:

“Do not write anything from me, and whoever writes other than the Qur'an from me, then he must erase it. But, there is no sin upon you if you narrate anything from me. But, whoever intentionally lies on me then let him prepare for his place in the Hell-Fire.

[Muslim]

Among the scribes who wrote down the revelation were:- Abu Bakr, Umar, Uthman, Ali, Mua'wiyah, Aban Ibn Saeed, Khalid Ibn Al Waleed, Ubay Ibn Ka'ab, Zaid Ibn Thabit, Thabit Ibn Qais and Hanthalah Ibn Rabee.

Thus the Qur'an was preserved through its memorization by the Messenger (ﷺ) and hundreds of his companions during his lifetime and after

him. Every Muslim too, whether young, old, men, or women, has memorized parts of the Qur'an. All Muslims memorize various parts of it because of its use in *Salat* or prayer, a pillar of the religion. In addition to being memorized, it was also preserved during the time of the Prophet by being written down and revised and studied by Gabriel with the Prophet (ﷺ) every year. In the year that the Prophet (ﷺ) died this was done twice. Could there have been more accuracy than this?

2:- The Compiling Of The Qur'an Into One Book During The Time Of Abu Bakr As-Sideeq:

After the death of the Prophet Muhammad (ﷺ) many Arabs apostated from Islam and opposed Abu Bakr As-Siddeeq, the *Caliph* or ruler, after the Messenger of Allah. Abu Bakr however, was determined to fight them. Many companions who had memorized the Qur'an joined the army and many were killed in the ensuing battle. This led Umar ibn Al-Khattab, a person of great perception, to fear the loss of the Qur'an, due to the death of those who had memorized it. This would be averted if the Qur'an was compiled into one book to be used by everyone. So Umar put this suggestion to Abu Bakr (ؓ). The report stated: Zaid bin Thabit Al -Ansari (ؓ), one of the scribes of the Revelation, narrated: "Abu Bakr sent for me after the casualties among the warriors (of the battle) of Yamama (where a great number of Qurra or

Qur'anic reciters were killed). Umar was present with Abu Bakr who said, "Umar has come to me and said, The people have suffered heavy casualties on the day of (the battle of Yamama, and I am afraid that there will be more casualties among the Qurra (those who know the Qur'an by heart) at other places, whereby a large part of the Qur'an may be lost, unless you collect it. And I am of the opinion that you should collect the Qur'an."

Abu Bakr added, "I said to Umar "How can I do something which Allah's Apostle has not done?" Umar said to me) 'By Allah, it is (really) a good thing. So Umar kept on pressing, trying to persuade me to accept his proposal, till Allah opened my heart for it and I had the same opinion as Umar."

(**Zaid bin Thabit added:**) Umar was sitting with him (Abu Bakr) and was not speaking. Abu Bakr said (to me), "You are a wise young man and we do not suspect you (of telling lies or of forgetfulness); and you used to write the Divine inspiration for Allah's Apostle (ﷺ). Therefore, look for the Qur'an and collect it (in one manuscript)." By Allah, if he (Abu Bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them, "How dare you do a thing which the Prophet (ﷺ) has not done?" Abu Bakr said, "By Allah, it is (really) a good thing. So I kept on arguing with him about it till Allah opened my bosom for that which He had opened the -bosoms of Abu Bakr and Umar. So I started locating the Qur'anic material and collecting it

from parchments, scapula, leafstalks of date palms and from the memories of men (who knew it by heart). I found with Khuazima two Verses of Surat-At-Tauba which I had not found with anybody else, (and they were): *Verily there has come to you an Apostle (Muhammad (ﷺ)) from among yourselves. It grieves him that you should receive any injury of difficulty . He (Muhammad) (ﷺ) is ardently anxious over you (to be rightly guided.)*’(9:128) The compiled manuscript of the Qur’an remained with Abu Bakr until he died, and then with Umar until he died, and finally it remained with Hafsa, Umar’s daughter. [Al- Bukhari: Book of Tafseer, Sura At-Tauba: verse 128. Ch. 152 Hadeeth # 201]

In this narration there is clear evidence that what Zaid ibn Thabit did, on the order of Abu Bakr, was the compilation of the Qur’an into one volume after it had been scattered and written in many different places. Thus Abu Bakr began compiling the Qur’an with the assistance of Umar. In spite of the fact that Umar and Zaid had both memorized the Qur’an, they did not rely solely on their memories. They gathered it from what was written down by the people, providing that the person who had the written portion of the Qur’an, had witnesses testifying that he had actually written it down and that he had received it from the Prophet (ﷺ) himself.

It was reported by Ibn Abu Dawood, that Umar Ibn Al-Khattab (ؓ) stood up and addressed the people saying: “Whoever received a part of the

Qur'an from the Messenger of Allah, then bring it forward.” ..and they used to write this down of scrolls, tablets, and He also said: “They never accepted anything of the Qur'an from anyone except two witnesses testified (to the authenticity of what they brought.)”

In another narration it states, “Abu Bakr said to Umar and Zaid, “Sit at the door of the masjid and whoever came, together with two witnesses, with a part of the Book of Allah, write it down.”

This was in order to exercise extra precaution to ensure the authenticity of what was being recorded.

Thus the compilation of the Qur'an into one book, was completed during the lifetime of Abu Bakr. This was less than a year after the death of the Messenger (ﷺ). In addition, the responsibility of compiling it was undertaken by the successor to the Prophet who was the greatest person in Islam after the Prophet of Allah (ﷺ). The second man in Islam also played a part in its compilation. Zaid ibn Thabit who was among the most competent people to take on such an undertaking played a role. He was not the only one who had memorized the Qur'an by heart, but he was highly intelligent, and was also a scribe of the Prophet (ﷺ) who wrote down the revelation. Zaid Ibn Thabit also witnessed the final revision of the Qur'an. Thus

this matter was concluded in the best of fashions and the most perfect way, thanks to Allah.

If one asks, why wasn't the Qur'an compiled during the lifetime of the Prophet (ﷺ) as it was done during the time of Abu Bakr?

The answer to this is that compiling was a difficult prospect. This was because the Qur'an was being revealed to the Prophet (ﷺ) and it was still not yet completed. Writing it down in one volume therefore, would have required that it be changed constantly because of additions to it. When the Prophet (ﷺ) died however, it was known that revelation had ceased, and that there was no room for addition. Thus, it was possible to compile the Qur'an into one book after it had been in parts, thanks to Allah.

3:- Uthman's Compilation Of The Qur'an.

Some 13 years after Abu Bakr compiled the Qur'an, Uthman Ibn Affan, the third Caliph, compiled it again. Al- Bukhari reported on the authority of Anas ibn Malik(ؓ) *"Hudhaifah ibn Al-Yaman came to Uthman ibn Affan at the time when the people of Syria and the people of Iraq were waging war to conquer Armenia and Azerbyjan. Hudhaifa was afraid of their (the people of Syria and Iraq) differences in the recitation of the Qur'an. So, he said to Uthman, "O (Ameer) chief of the Believers! Save this nation before they differ about the Qur'an, as the Jews and the Christians did before."*

So Uthman sent to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you."

Hafsa sent it to Uthman. Uthman then ordered Zaid ibn Thabit, Abdullah ibn Az-Zubair, Sa'eed ibn Al-'As and Abdur-Rahman ibn Harith ibn HiSyria to re-write the manuscripts in perfect copies. Uthman said to the three Quraish men, "In case you disagree with Zaid ibn Thabit on any point in the Qur'an, write it in the dialect of the Quraish as the Qur'an was revealed in their tongue."

Having completed the copying of these manuscripts in perfect copies, as they were ordered to do, Uthman returned the original manuscripts to Hafsa. Uthman then sent one copy of these new perfect copies, to every Muslim province, and ordered that all other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt."

Thus the reason for the compilation at this time was the fact that there were several ways in which the companions heard the Qur'an from the Messenger (ﷺ). At times some companions recited the same verses using synonyms.

Thus the other Muslims who received their narrations from different companions, differed in their recitations- the people of Syria learnt from Ubay ibn Ka'ab, the people of Kufah learnt from Ibn Mas'oud, the people of Basra learnt from Abu Musa Al-Ashary. So when the people of Syria, met with the people of the Iraqi cities of Kufa and

Basra in Armenia and they listened to each other, they differed with each other. Each party began to discredit the reading of those that differed from theirs. This frightened Hudhifa and he came to Uthman and suggested to him that he should unify the reading and put the Qur'an in one book. This was so that the Muslims would agree on it and not dispute in a matter in which there was some leeway. Uthman agreed with this proposal and sought the opinions of the companions. They all agreed with it. So the Muslims were brought together on this one volume or *Mushaf*. This is the *Mushaf* of Uthman.

Uthman then ordered that all other copies be burnt -and these differences in the ways of recitation of the Companions were differences in wordings only, but not in meanings. This copy, that Uthman sent to all the different cities however, is the reading that the Muslims have now agreed upon and what is read throughout the East and West.

If it was asked, what is the difference between the compilation of Abu Bakr and that of Uthman, it would be said that Abu Bakr compiled into one book, all that was certain to be parts of the Qur'an, that were before written down on scattered pieces of material. Uthman on the other hand, standardized the way of recitation to the language of the Quraish, because this was the language in which the Qur'an was revealed. Then he burnt all other copies, as a mercy to the

Muslims, so that they don't dispute among themselves.

This is the history of the documentation of the Qur'an. As for its preservation and memorization, the Muslims from the time of the Messenger (ﷺ), until this day, memorized it by heart, with an unbroken chain of authorities. Even to this day, many Shaikhs or scholars of Islam, memorize the Qur'an from other scholars who can list their unbroken chains of authorities leading all the way to the prophet Muhammad (ﷺ). Due to the fact that the Qur'an now fills the eyes and hearts of the Muslims, and has become like the glow of the sun, no one is able to hide it, ban it or alter it. The Muslims, in general, all read it in the same way, whether they be from the East, West, North or South. They read it fresh and pure as though it was just revealed. Old copies of the Qur'an too, do not differ from new copies. Handwritten copies also are no different from printed copies- not even by one letter. This is the fulfillment of Allah's promise when he said: **إنا نحن نزلنا الذكر وإنا له**

لحافظون { الحجر: ٩

“ Verily it is We (Allah): We have sent down the Dhikr (i.e. the Qur'an) and surely, We will protect it (from corruption) [Qur'an 15 : 9]

This is different to the Torah, for Allah (God) did not take the responsibility of preserving it. This responsibility was instead given to the priests and rabbis. Allah states in the Qur'an:

{ إنا أنزلنا التوراة فيها هدى ونور ، يحكم بها النبيون الذين أسلموا للذين هادوا و الربانين والأحبار بما استحفظوا من كتاب الله وكانوا عليه شهداء { المائدة: ٤٤

“Verily, We did send down the Torah (to Moses), therein was guidance and light, by which the Prophets, who submitted themselves to Allah’s will, judged the Jews. And the rabbis and priests(also judged the Jews by the Torah after the Prophets) for to them was entrusted the protection of the Book of Allah, and they were witnesses thereto..”
[Qur’an 5:44]

Allah also explained, in a number of places in the Qur’an, that the Jews altered His words, changed them, replaced them and lost them. This proves that they did not preserve what they were entrusted with. The Qur’an on the other hand, is different, for Allah took on the responsibility of preserving it Himself, and Allah does everything for a purpose.

Important Factors That Facilitated The Preservation Of The Qur’an:

It is a certainty and a surety that Allah has preserved the Qur’an from alteration, change and loss. Allah, out of his grace, has provided the facilities that assisted in the achievement of this great goal. Among these are:-

1) The Arabs in general, were an illiterate nation (i.e. they did not read, write nor calculate). They

depended therefore on their strong memories to convey their news history and sciences. So their minds and memories became the store houses of their sciences. They therefore had no books circulating among them. This is why many of their history and sciences were circulated through the medium of poetry and narratives, that they memorized.

2) Allah made the Qur'an easy to be memorized and understood. He said:

{ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ { القمر: ١٧}

“And We have made the Qur'an easy to be understood and remembered. Then is there any that will take heed?” [Qur'an: 54:17]

3) Allah ordered that the Qur'an be recited. He also made reading part of it an integral part of *Salat* or Prayer. Every Muslim therefore, must read whatever he is able to of the Qur'an. One's *Salat* is invalid if he does not do this.

4) Allah has also designated great rewards and blessings for the reading and memorization of the Qur'an. In a number of traditions this is clearly explained. Among these traditions or Hadeeths, is one reported in Saheeh Al-Bukhari which states:
“Aisha reported that the Prophet (ﷺ) said: “Such a person who recites the Qur'an and masters it by heart, will be with the noble righteous scribes(in Heaven). And such a person as exerts himself to learn

the Qur'an by heart, and recites it with great difficulty, will have a double reward." [Al-Bukhari: Vol.6 / Book of Tafseer / Sura Abasa/ Hadeeth # 459]

In another hadeeth, reported by Ibn Mas'oud (ؓ), it states that the Prophet (ﷺ) said: *"Whoever reads one single letter of the Qur'an, he receives one blessing- and this blessing is multiplied ten times. I am not saying that the letters "Alif, Laam and Meem" are one letter, but Alif is an individual letter, Laam is an individual letter and Meem is an individual letter."* [At-Tirmidhi, "Book of the Virtues of the Qur'an]

In yet another hadeeth, narrated by Abdullah ibn Amr(ؓ), it states that the Prophet (ﷺ) said: *"(On the Day of Judgment) it will be said to the companion of the Qur'an, "Read and ascend and recite in measured tones just as you used to do in the life of the world, for verily your final destination will be at the last verse that you read" (i.e. you'll continue to ascend until you stop reciting the Qur'an)* [At-Tirmidhi, The Book of Virtues of the Qur'an]

There are many more hadeeths of this nature which served to heighten the concern and importance that the Muslims attach to the Qur'an. The Muslims therefore memorize it, read it, study it, and read it in their daily *Salat* or prayer and especially in the late night prayer. During the blessed month of Ramadan the Muslims read it aloud in the Masjids, while performing *Salat-At-Taraweeh*. This is heard by those near and far alike.

By these ways, the Muslims were able, thanks to Allah, to successfully preserve the book of their Lord, and read it as though it had been revealed the night before. Nothing has been changed or replaced in the Qur'an. In fact, nothing will ever be changed, by Allah's will, as long as there are Muslims. This is Allah's promise, and Allah would accomplish his goals, even though the polytheists may hate it.

Testimony of Westerners -Christians and others, that the Qur'an is the only book that was preserved.

There is no dispute among the Muslims, that the Qur'an has been preserved -Praise to Allah. In fact, all Muslims agree that the speech of Allah, the Qur'an, is what has been recorded between the two covers of the book, and not even a single letter was added removed or changed. The Qur'an too is the greatest of all the revealed books and it is the book that would remain until the Day of Resurrection.

The Qur'an is also the source of Muslim happiness and prosperity, both in the life of this world, and in the hereafter. The Muslims have no strength nor power without it. They can never be elevated without it. In fact, if all of mankind were to follow its methodology, they would have been very prosperous in this world. If they add to this, faith and fear of Allah, their prosperity would be complete in this world, as well as in the hereafter.

Many non-Muslim westerners have testified to the greatness of the Qur'an. This testimony is significant, given that westerners and non-believers in general, all have enmity toward this religion and are always keen on finding faults with it. If in spite of this however, when one of them admits to the greatness of this religion and its book , it is a proof against the rest of them. This is as Allah states.

{..وشهد شاهد من أهلها...} يوسف:٢٦

“...*And a witness from her household bore witness.*” [Qur’an12 :26]

Thus the testimony of some of them in favor of the Qur’an is a testimony against the others who have spoken about this religion from a point of prejudice or dependence or blind imitation of others.

Here is what some of them had to say about the Qur’an:-

1) Washington Irving- an American orientalist, stated:

“The Torah was one day a guide for mankind and the foundation of his character. Then Christ(ﷺ), appeared and the Christians followed the teachings of the Gospel. Then the Qur’an took the place of these two books. This is because, the Qur’an was more comprehensive and more detailed than the two previous books. The Qur’an also corrected the changes and alterations that entered these two previous books. The Qur’an encompassed everything, and encompassed all the laws because it is the seal of the heavenly books.”

2()

“When defining the holy text of Islam, one must mention two important constituents. The first is that it is an eternal revelation and not something

created. The second is that it is (*Qur'an*) i.e. live speech in the hearts of a group.”

3: Deborah Butz:

“When I completed the Noble Qur'an, I was filled with the feeling that this is the truth that contains the unequivocal answers about the issues of creation as well as other matters. In addition, it presents to us the events in a very logical manner as opposed to the very contradictory way they are presented in other religious books. The Qur'an however, speaks of these issues in a wonderful sequence and such a convincing manner that it leaves no room for doubt that this the truth and that this speech is absolutely from Allah.”

4: Dr Maurice Bucaille:

“The first thing that astonishes a person when he reads this text (the Qur'an) for the first time, is the wealth of issues that were dealt with. In it there is the Creation, astronomy issues pertaining to the Earth, the world of animals, the world of plants, and procreation. While we find great scientific errors in the Torah, we do not find any errors in the Qur'an. This has made me question, if the author of the Qur'an was a human being, how was he able, in the 7th century C.E, to write things that agree with modern scientific findings? There is absolutely no room for doubt, for the text of the Qur'an that we possess today is actually the original text.”

He also said: “The authenticity of the Qur’an, that is beyond dispute, gives this text a special place among the revealed books. In this area of authenticity, both the Old Testament and the New Testament do not enjoy the same status of the Qur’an.

We have discussed in the first two chapters of this book the alterations that took place in the Old Testament and the Gospels, before they reached to us in the form that they are in today. This however, is not the case with the Qur’an. This is for a simple reason, and that is, that the Qur’an was finalized during the time of the Prophet (ﷺ).” He also said:- “And this is different in reference to the Qur’an, for immediately as it was revealed, and first one’s first, the Prophet and the believers surrounding him used to recite it by heart and the scribes among his companions used to document it. The Qur’an therefore, enjoys, from its beginning, two elements of accuracy (authenticity) i.e. memorization and documentation) These however are not to be found with the Gospels.”⁹⁰

5: (Nasry Salhub, a Lebanese Christian).

“Indeed Muhammad (ﷺ) was an illiterate (one who did not read or write). It is surprising that this illiterate left to mankind, the most eloquent of written works that mankind has ever witnessed. This is the Noble Qur’an, the book that Allah

⁹⁰ Bucaille, Dr. Maurice, The Bible Qur’an and Science, p.126

revealed to his Messenger as a guide to those who are fearful of Him.”

He also said, “No book before, printing was invented, regardless of its nature or how important it was, has been able to enjoy the care and importance that was afforded to the Noble Qur’an. No book also was afforded the means of preservation against loss or alteration that was afforded to the Qur’an, nor was it preserved against the corruption that normally affect books.”

6: Lora Fisher

“Indeed the greatest miracle of Islam, is the Noble Qur’an, that brings to us the deep-rooted uninterrupted narratives- information that has absolute certainty. Indeed it is a book that cannot be imitated, for all of its expressions are comprehensive and extensive.”

She also said: “We still have another clear proof about the divine origin of the Qur’an. This is the fact that its text has remained pure and unadulterated throughout these centuries, that span from the time of its revelation to today, and its text will continue to be like this pure and free from alteration- by Allah’s leave- forever.”

This is sufficient for our purposes here. We only mentioned these quotations in order to establish clear evidence against the non-Muslims from their own words and to show that Allah made the just ones among them speak the truth. Some of those who were mentioned here did not embrace

Islam, nor follow it. Instead, they said these things based on their personal convictions and as a result of their knowledge and reading about this religion. They were therefore, free of prejudice and vain desires, when making their assessment of the Qur'an. Among them too were those who came across this information and recognized its truth. So they abandoned all personal desires and allegiance to customs, and openly declared their faith in Islam. They therefore, benefited from their knowledge and from this blessed light.

There is also an important observation that must not escape mentioning. You will never find any scholar or learned person among the Muslims, reading the Torah and the Gospels and then declaring his admiration for them. You will not find him declaring from his research and examination, that these books are free of alterations and changes. This is so, even though the scholars of Islam are fair and just and they believe in all the previous prophets. They also testify to the fact that the methodology of all the previous prophets was pure, and that they fulfilled their mission of bringing the truth to the people. In addition, any truthful Muslim would wish that these books remained in their original, divine state- free from alterations and changes. This would lend firm support to his own religion and belief because all the books are from the same source. Sorry to say however, the truth of Allah's words, that the people of these books altered them

and replaced them, is clear to any Muslim scholar who reads them.

This is an important observation because many of the Christian scholars admit that their books were altered. Many Muslim scholars also confirmed this. Many Christian scholars on the other hand, clearly state that the Qur'an is free from alteration. In fact, some of them say, with certainty, that it is not possible for this Qur'an to be other than the uncorrupted words of Allah. This is an issue on which all the Muslims are unanimously united.

Chapter Eight

The Prophetic Sunnah:-

1) Definition and its position in the religion:-

The Sunnah encompasses all the sayings, actions, and tacit approvals of the prophet Muhammad (ﷺ). It also includes his character, physical descriptions, his biography, wars and all that was authentically reported about him and his state.⁹¹

The Place of the Sunnah in the religion.

The Sunnah, together with the Qur'an, is considered by Muslims to be the primary source of the religion. This is because the religion is not complete, and no action is valid, unless it is in accordance with the Sunnah of the Messenger of Allah (ﷺ), and his laws. Many verses of the Qur'an explain this: Among them are.

{وما ينطق عن الهوى، إن هو إلا وحي يوحى { النجم: ٣}

“And he does not speak from his own whims and fancies. Indeed it is only revelation being revealed.” [Qur'an: 53: 3]

⁹¹ Al-Hadeeth Wal Muhadithun (The Prophetic Tradition and its Scholars.)p.10

This shows that his sayings are revelation from Allah. In another verse Allah says:

{وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ} {التحد: ٤٤؛}

“And we have sent down to you the Dhikr (the Qur’an), that you might explain to the people what was revealed to them.” [Qur’an 16: 44]

This shows that the Messenger Muhammad (ﷺ), is the explainer of the orders, prohibition and laws found in the Qur’an. Allah also states:

{وَمَا أَتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا} {الحشر: ٦}

“What ever the Messenger gives you, take it and whatever he prohibits for you stay away from it.”
[Qur’an: 59:7]

In another verse Allah states:-

{فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ}

{النور: ٦٣}

“Let those who go against his orders beware, lest a fitna should befall them or a grievous punishment should befall them.”

[Qur’an: 24:63]

In these two verses, we see that it is compulsory to follow the Messenger (ﷺ), in all that he commanded and to stay away from all that he prohibited. It is also clear that it was unlawful to disobey him.

In another verse Allah states:

{لقد كان لكم في رسول الله أسوة حسنة لمن كان يرجو الله واليوم الآخر} الأحزاب: ٢١

“You have, in the Messenger of Allah, a good example for those who hope for (the meeting with) Allah and for the last Day”

[Qur'an: 33:21]

In this verse, Allah orders that the Prophet be emulated, that his methodology and way be followed and that one must be guided by him in all his actions and situations.

These are just some of the Qur'anic verses that make clear the position of the Sunnah in the religion. Islam would have no foundation without it. This is because the Qur'an contains many comprehensive issues. The meanings of these can only be known through their explanation from the Prophet (ﷺ), and his actions. These issues include the pillars of Islam- *Salat* (Prayer), *Saum* (Fasting), *Zakat* (Compulsory tax), and *Hajj* (Pilgrimage). The detailed explanations for most acts of worship are not found in the Qur'an. In many instances, the Qur'an only states that they are compulsory, or encourages them. The way that they are to be performed, their preconditions, etiquette and elements which nullify them, are all explained by the Prophet (ﷺ).

This is why the Muslims have paid so much attention to the Prophetic Sunnah, for the religion is invalid and has no foundation without it.

The Stages Of The Documentation Of The Sunnah:-

The documentation of the Sunnah and the Science of Hadeeth, were not known to any nation before the Muslims. They are considered to be the greatest pride of the Muslims and their greatest contribution to the field of theoretical sciences. The need to preserve the religion made their minds devise this great science- the science of Hadeeth- and through this science, they documented all that was associated with the Prophet (ﷺ). From the minutest detail to the most apparent, from the smallest to the biggest, were all recorded about the Prophet (ﷺ). There has been no other man in all history, whose sayings and actions were recorded and to which so much attention was paid, as is the case of the Prophet (ﷺ). It is from the grace of Allah and his mercy to this nation, that He made available the means by which this objective- the documentation of the Sunnah, was achieved. This is explained in the following points:

1): The Sunnah during the time of the Prophet (ﷺ).

It is well a known fact, and something agreed to among the Muslims, that the Companions of the Messenger (ﷺ) did not say anything about their

religion, nor did they do any religious act, except it was based on a saying or action of the Prophet (ﷺ) himself. If they did not understand something, they would always ask him about it. If they were far away from him, or he was not available, they would delay their action on a particular issue, until they were able to ask him about it. They always surrounded him. In fact, migrating to where he was, was compulsory in the beginning of Islam, and only those unable to do so were exempted.

The city of Medina, after the Prophet's migration to it, was considered to be the territory or place of Islam. It remained the only nation of Islam, until close to the death of the Prophet (ﷺ), when Makka and Taif were opened up to Islam, and the people began entering into Islam in droves, until the entire Arabian Peninsula accepted Islam as their way of life.

The Sunnah therefore, was well known to all the Muslims, during the lifetime of the Messenger of Allah (ﷺ). They would see him perform ablution and Salat, fast, pay Zakat, and perform Hajj. They heard him at every Friday sermon, preaching, teaching and admonishing them. He would also speak to them and warn them every time the need arose. Sometimes he would call all of them together to speak to them about a particular issue or convey to them some aspect of law or bring them good news or give them a warning that Allah ordered him to give.

There were some of the companions who were closer to the Prophet (ﷺ) and more attached to him than others. Some of them used to serve him and therefore never left his presence, except when he was with his family. Among these were his servant, Anas ibn Malik and the companion Abdullah ibn Mas'oud. Some of them had neither family nor wealth to divert them from listening to his sayings. Among these were *Ahlussuffah*, the poor migrants who lived on a bench next to the Masjid of the Prophet (ﷺ). Anyone reading the biography of the Companions of the Prophet (ﷺ), would know for certain that they surrounded him, like a wall around an island, whenever he came out of his house.

Whenever he entered his house however, his wives, the mothers of the believers, were ordered to convey his situation, sayings and actions to the people. Allah addressed the wives of the Prophet(ﷺ) in the following way:

{ واذكروا ما يتلى في بيوتكن من آيات الله والحكمة { الأحزاب: ٣٤

“And remember that which is recited in your houses of the verses of Allah and Al-Hikmah (i.e. the Prophet’s Sunnah)” [Qur’an 33: 34]

The wives therefore, were the sources to which the Muslims returned to find out about the personal and family life of the Messenger (ﷺ). The companions used to ask them, during his lifetime and after his death, about the state of his affairs in

his household, which would have been unknown to them.⁹²

His life was therefore an open book for the Muslims. They knew every aspect of his sayings, actions and character. They knew how he walked, slept, woke up, laughed and spoke. They knew how he worshipped his Lord and his relationship with his companions. They knew how he lived with his family and how he fought his enemies. Thus nothing, big or small, about the Prophet was hidden from the Muslims. Instead, the Muslims paid great attention to all of it. They considered it a part of their religion, the law to which they must adhere and advocate and the guidance that they were to emulate and follow.

⁹² See for instance, Saheeh Al-Bukhari & Fathul-Bari vol:9:104

2): The Sunnah During The Time Of The Companions
After The Death Of The Prophet (ﷺ).

Ten years after his migration, the Prophet Muhammad (ﷺ) died. By that time however, the Arabian Peninsula had already embraced Islam. Abu Bakr As-Siddeeq, the life-long companion of the Prophet(ﷺ), then took over the running of the Muslim's affairs. The Sunnah by that time, was well known and widespread among the Muslims. In relation to the Sunnah however, the era of the Companions is distinguished in the following ways:

A) Substantiation Of Narrations And Demanding Witnesses If The Narrations Were Not Known.

The Companions used to ask each other about the Sunnah, according to their needs. If they had never heard a narration before, they would first verify it by asking other witnesses who heard it from the prophet Muhammad (ﷺ). The following is an example of this:-

Qabisah ibn Dhu'ayb said, "A grandmother came to Abu Bakr As-Siddeeq and asked him about her inheritance. Abu Bakr said to her, 'According to the Book of Allah, you have no inheritance to receive. I also do not know that you have anything according to the Sunnah of the Messenger of Allah (ﷺ). Therefore, go away until I inquire from the people (i.e. the Companions) about this.'

Abu Bakr questioned the people, and Al-Mughirah ibn Shu'bah said, 'I was present with the Messenger of Allah (ﷺ), when he gave the grandmother one-sixth.' Abu Bakr said, 'Was there anybody else with you?' Muhammad ibn Maslamah al-Ansari stood up and said just what al-Mughirah said. Based on this, AbuBakr as-Siddiq gave one-sixth to her.
[At-Tirmidhi Book of Inheritance Vol: 4:420]

Another example of this is the report of Abu Sa'eed al-Khudri (ؓ) who said:

"While I was present in one of the gatherings of the Ansars (Helpers of Medina), Abu Musa came as if he was scared, and said, 'I asked permission to enter Umar's house three times, but I was not given permission, so I returned.'"

When Umar came to know about it, he said to AbuMusa, "Why didn't you enter?" Abu Musa replied, "I asked permission three times, and I was not given it, so I returned, for Allah's Messenger (ﷺ), said, 'If any one of you asks permission thrice to enter, and permission is not given, then he should return.'"

Umar said, "By Allah! We will ask AbuMusa to bring a witness for it."

(AbuMusa went to a gathering of the Ansars and said). "Did any one of you hear this from the Prophet (ﷺ)?"

Ubayy ibn Ka'b said, "By Allah, none will go with you but the youngest of the people (as a witness)."

(Abu Sa'id) said 'I was the youngest of them, so I went with Abu Musa and informed Umar that the

Prophet (ﷺ), had said so. [Sahih Al-Bukhari 8.262. See Hadith No.277, Vol.III]

Ali ibn Abi Talib also said: ‘I was a man when I heard a tradition from the Apostle of Allah (ﷺ), Allah benefited me with it as much as He willed. But when some one of his companions narrated a tradition to me, I adjured him. When he took an oath, I believed him. Abu Bakr narrated to me a tradition, and Abu Bakr narrated truthfully. He said: ‘I heard the Apostle of Allah (ﷺ) saying: “When a servant (of Allah) commits a sin, and he performs ablution well, and then stands and prays two rak’ahs, and asks pardon of Allah, Allah pardons him. He then recited this verse: {And those who, when they commit indecency or wrong their souls, remember Allah....} (Qur’an 3:135) until the end of the verse.”

[At-Tirmadhi, Book of Tafseer vol.5 p.227]
DAWUD 1516]

see also [ABU

All these examples show the care that was taken by the Companions to verify the narrations of the Prophet (ﷺ).

B) The Spread of The Sunnah By The Companions:

Allah praised the Scholars with His words:

{ يرفع الله الذين آمنوا منكم والذين أوتوا العلم درجات }
المجادلة: ١١

“All will exalt in degree those of you who believe, and those who have been granted knowledge.”
[Qur’an: 58:11]

In another verse, Allah said:

{ قل هل يستوي الذين يعلمون والذين لا يعلمون } الزمر: ٩

“Say: Are those who know equal to those who know not?” [Quran:39:9]

The Prophet (ﷺ) also said: *“May Allah bless and enlighten the one who hears my statement, understands it, memorizes it and conveys it for many a person conveying an understanding takes it to one who understands it better than him...”*

[At-Tirmidhi:”Book of Knowledge: Ch. 7

Hadeeth #2657]

The companions therefore attached great importance to gathering and preserving knowledge from and about the Messenger (ﷺ), and by the time of his death, the companions had gathered all the knowledge about Islam. Some of them had more knowledge than others, while others had better memories than others. Among them were those who gathered information and memorized it. These included the four *Caliphs* -Abu Bakr, Umar, Uthman and Ali; Abdullah ibn Mas’oud, Ubay ibn Ka’ab, Abu Ubaidah Ibn Al-Jar’ah, Muadh ibn Jabal, Abu Darda, Zaid ibn Thabit, Abu Hurairah, Abdullah ibn Umar, Abdullah ibn Amr, Abdullah ibn Abbass, Abu Sa’eed Al-Khudri, Anas ibn Malik and others. The wives of the Messenger (ﷺ)- Aisha, Umm Salamah, Hafsah and Zainab were among the women who gathered information about him and memorized it.

When other people embraced Islam, they inquired about the religion from the Companions and they in turn taught other people. A group from among these *Tabi'een*, as those who met the Companions but never met the Prophet (ﷺ) himself were called, devoted all their time to acquiring this knowledge from the Companions. The Companions too, laid great emphasis on passing on their knowledge to these *Tabi'een*.

Ad-Darimi reports, with his chain of authorities, on the authority of Abu Katheer As-Suhami, on the authority of his father, who said:-

“I came to Abu Dhar while he was sitting at the middle Jamarat and the people had gathered around him asking him for legal verdicts in matters.”

Another example, also found in Ad-Darimi, is the tradition narrated by Saleem ibn Amir who said: “Whenever we sat with Abu Umamah, he used to tell us great hadeeths and say to the people “Hear and understand then convey to others what you heard from us.”

[Ad-Darimi]

vol.1 p132]

Muslim reports that just before Umar's death he said: “O Allah I ask you to bear witness that I sent the Governors to the provinces to be just among the people and to teach them their religion and the Sunnah of their Prophet and to divide the spoils of war among them and to report to me what situation was difficult for them.”

Even the very young companions who, because of they were too young to understand, missed a lot of the sayings, and events of the Prophet (ﷺ), while he was alive, began to acquire knowledge and to work hard to acquire it.

Abdullah ibn Abbass reports about his quest for knowledge. He said, *“When the Messenger of Allah (ﷺ) died, I said to a man from the Ansars, “O so and so, come on let us gather some knowledge from the Companions of the Prophet (ﷺ), for there are many of them still left today.”*

“I am surprised at you, Ibn Abbass.” replied the man, “Do you think that the people would be in need of you and there are, as you can see, so many Companions of the Prophet (ﷺ).” So he did not seek knowledge, but I started asking.

If I heard something about someone, I went to him. If I found him taking his midday siesta, I would put my cloak under my head as a pillow against his door, and the wind would throw dust in my face. When the man came out he would say: O cousin of the Messenger of Allah what brought you here!? Why didn't you send for me and I would have come to you instead!?”

I would say to him, “I have more right to come to you. Then I would ask him about the hadeeth. He said, “The (Ansar)man lived to see the people gather around me. So he said: “This youth was more sensible than I was.”

Many of the Companions dispersed throughout the newly opened Muslim lands. They became the beacons of knowledge from which the people of those lands received guidance. They also became the springs from which the students of knowledge and all others desiring knowledge drank.

Some places too, became more famous than others. This was because of the presence of certain Companions. Medina, for instance was famous for the presence of the four Caliphs, Abu Hurairah, the mother of the believers- Aisha, Abdullah ibn Umar, Abu Sa'eed Al- Khudri and Zaid ibn Thabit. Makka was famous for the presence of Abdullah ibn Abbas, Abdullah ibn As- Saib, Utab ibn Asyad, Al-Hakam ibn Abil-Aas and Uthman ibn Talha. Kufah was famous for the presence of Abdullah Ibn Mas'oud, Hudhaifah Ibn Al-Yaman, Abu Musa Al-Ashary, Al-Bara Ibn Azib, Al- Mughirah Ibn Shu'bah and An-Nu'man Ibn Basheer. Basra was famous for the presence of Anas Ibn Malik, Umran Ibn Hussain, Abu Barza Al-Aslami, Abu Bakra, Abdur-Rahman Ibn Samra and Ma'qal Ibn Yasar. Syria was renown for the presence of Mu'adh Ibn Jabal and Ubadah Ibn Al-Samit. Misr (Egypt) was famous for the presence of Abdullah Ibn Amr Ibn Al-Aas, Uqbah Ibn Aamir Al-Jahani and Kharijah Ibn Hadhafah [may Allah be pleased with them all].

These are some of the companions by whom the Muslim lands became famous.

The Companions were also close to the students of knowledge, and those seeking Islamic legal verdicts

on matters. They were teaching and spreading the Sunnah of the Messenger (ﷺ), judging between the people and giving them legal verdicts according to their needs.

In this way, the Sunnah spread far and wide. It encompassed the most important areas of the Muslim world at that time.

C) The Prohibition Of The Writing Down Of The Sunnah, By Some Companions And Their Emphasizing Its Memorization.

It has been reported about a number of companions that they prevented their students from writing Hadeeth and ordered them instead to memorize.

Al-Khateeb Al-Baghdadi, states in his book, *"Taq'yeed Al-Ilm"* on the authority of Abu Nadra, that he said:- *"I said to Abu Sa'eed Al-Khudri (r) "Shouldn't we write down what we hear from you? He said, "Do you all want to make them Masahif (Qur'ans)? Verily your prophet (ﷺ) used to speak to us, so you all should memorize from us just as we memorized it."*

It was reported also about Sa'eed Ibn Abi Al-Hassan that he said: *"None of the Companions knew more hadeeth of the prophet (ﷺ), than Abu Hurayrah, and Marwan, while he was governor of Medina, wanted to write down his hadeeths. Abu*

Huraira however refused and said, narrate, just as we narrated.”

Similar to this was reported about Ibn Mas’ood, Abu Musa Al - Ash’ary, Ibn Abbass and Ibn Umar [May Allah be pleased with them all].

It is apparent, from all of this, that the companions prohibited the documentation of hadeeth due to their fear that it would be taken as the Qur’an, and the people would read it and be distracted from reading the Qur’an. In addition, the people had the ability to memorize. So this is why the companions insisted that they did.

What was previously mentioned however, does not mean that nothing of the Sunnah was documented during the time of the Messenger (ﷺ) or his companions [May Allah be pleased with them all]. On the contrary, it was reported that the Messenger (ﷺ), both allowed the documentation of Hadeeth as well as ordered that it be done by whoever was afraid that he would not be able to memorize it. Al-Bukhari reported on the authority of Abu Hurairah (رضي الله عنه), that during the sermon of the Prophet (ﷺ), after the opening of Makkah, a man from Yemen said to him: “Messenger of Allah, write this down for me.”⁹³

At this the Messenger (ﷺ) said : “You all write it down for so and so.”

Al-Bukhari also reported on the authority of Abu Hurayrah (رضي الله عنه) that he said:- *“There isn’t a companion of the Messenger of Allah (ﷺ) who has*

⁹³ Fathul-Bari vol.1 p.205

gathered more hadeeth than me, except what Abullah ibn Amr (e) who said:- “ I used to write everything I heard from the Messenger of Allah (e) that I wanted to preserve. The Quraish tribe prohibited me from doing so. They said, “Do you write everything that you hear from the Messenger of Allah (e), and he is like any other human being, who speaks in anger and when he is pleased!” So I stopped writing. Then I mentioned this to the Messenger of Allah (e). So he pointed to his mouth and said: “Write! For I swear by Him in whose hand is my soul, nothing but the truth comes out of my mouth.”

All this took place during the time of the Messenger of Allah (e). During the time of the companions however, Ad-Darimy reported on the authority of Basheer Ibn Naheek, that he said: “I used to write down whatever I heard from Abu Hurayrah (y) . So when I was about to part his company, I came to him with what I had written down. I read it to him and said: “Is this just as I heard it from you?” and he said, “Yes.”

[Ad-Darimy vol.1: p.127]

*Imam Ahmad ibn Hanbal also reported, from his chain of authorities leading to Abu Sabrah, that he said to Ubaidullah Ibn Ziyad, who had denied the existence of the *Hawd* or fountain of the Messenger of Allah on the Day of Judgment - “ I am going to tell you of a hadeeth that contains the solution to this problem. Verily your father sent me with money to Mu’awiyah, so I met Abdullah Ibn Amr, who told me about what he heard from the*

Messenger of Allah (ﷺ). He dictated it to me and I wrote it down with my own hands and I did not add a single letter nor did I delete a single letter....”

[Musnad Ahmad vol.2, p. 71]

Muslim also reported from his chain of narrators, on the authority of Mahmoud Ibn Ar-Rabee' from Utban Ibn Malik, that he said: 'I came to Medina and I met Utban. So I said to him. "Tell me a hadeeth in which you were involved. So he said: *"I was afflicted with something that affected my eyesight. So, I sent a message to the Messenger of Allah (ﷺ) stating that I would like him to come and perform Salat at my house, so that afterwards I may pray in the same spot that he prayed. So the Prophet (ﷺ) came with some of his Companions as Allah willed..... (then he mentioned the rest of the story until he said) "The Messenger of Allah (ﷺ) said: "No one testifying to the fact that nothing deserves to be worshipped except Allah and I am the Messenger of Allah, enters the Fire or tastes it."*

So Anas said: *"This hadeeth pleased me. So I said to my son, write it down so he wrote it down."*

This shows convincingly, that the documentation of the hadeeth took place during the time of the companions and that some of them approved and allowed this practice. In general however, they prohibited it and depended on memorization as we mentioned previously.

d) The Companions Ordered Their Students To Study The Hadeeth.

Undoubtedly, the life of knowledge is to revise and study it. Consolidation of what was memorized only comes through revision and study. Because the companions and the Tabi'een depended so heavily on memorization, in respect to the Sunnah, they instructed their students to revise and study it, in order to consolidate what they had memorized. Al -Darimy reported on the authority of Abu Sa'eed (ؓ) that he said:- *"Study the Hadeeth for verily the Hadeeth stirs up one another."*

It was also reported on the authority of Ibn Abbass that he said: *"Study the Hadeeth, so that it does not slip away from you all, for it is not like the Qur'an, all collected and preserved. Verily if you do not study the Hadeeth it will slip away from you. No one should say I spoke of the Hadeeth yesterday so I am not going o do so today. Instead you spoke about the Hadeeth yesterday and speak about it today and speak about it tomorrow."*

Ali ibn Abu Talib(ؓ) said, *"Study the Hadeeths among yourselves and visit each other, for if you don't the Hadeeth will be obliterated."*

[Sunan Ad-Darimy vol.1 p.147 &150]

This was the advice of the Companions to their students in order that they consolidate what they had memorized. The students in turn, took this advice. Ad-Darimy reported that, *"Whenever Al-Harith ibn Yazeed Al-Akly, Ibn Shubruma, Al-Qa'qa*

ibn Yazeed and Mugheera, performed Salat Al-Isha, they would sit to try to discuss and understand some issues. Only the Adhan or call to prayer of the Fajr or dawn prayer would separate them.”

Atau said, “We used to go to Jabir ibn Abdullah (ؓ) and when we left our meeting with him, we would discuss (what we got from him). Abu Zaid was the one who remembered best what he said.”

[Ad-

Darimy: Vol.1/pg 149]

All this shows that the Companions memorized the sayings and actions of the Messenger (ﷺ). They also conveyed this knowledge to their students. They all recognized the importance of this and its value in the religion. As a result they gave it the attention that it deserved regarding its propagation, dissemination and authentication. They therefore passed on this trust to those coming after them in the best of ways and they passed on the message of their Prophet (ﷺ) perfectly.

3: The Sunnah During The Time of The Tabi'een and Those After Them:-

Many Muslims now concentrated on the science of Hadeeth. They placed paramount importance on the collection and preservation of the Hadeeth from the lips of the companions of the Prophet (ﷺ), and they made it their sole preoccupation. As a result you may find one of them staying with a companion of the Messenger (ﷺ), until he gathered all the Hadeeths and knowledge that he had. He would then go on to another. Some of them would take from one, then go to another, and continue to collect what he could in this way. Some of them even stayed with one companion only until death separated them. In this way, he would gather all the knowledge the companion had.

We mentioned previously that the companions spread out throughout the land, and that some Muslim lands became more famous than others because of the presence of these companions. These companions had students that became famous for the fact that they, more than anyone else stayed with the companions. In Medina, for example, Sa'eed Ibn Al- Musayyib, Urwa Ibn Zubair, Salim Ibn Abdullah Ibn Umar, Abdullah Ibn Utbah, Ibn Mas'oud and Nafi, the slave of Ibn Umar, were among those who narrated many hadeeths from the authority of Abu Hurairah and Ibn Umar and the other companions who were in

Medina. It was the same all throughout the Muslim lands.

The era of the Ta'bieen also was characterized by many features regarding Hadeeth. The most important of these are:

a) Traveling in Search of Knowledge-

Traveling in search of knowledge is a very old tradition. The Qur'an related the story of Moses (ﷺ) and how he traveled in search of Al-Khadir to gain knowledge from him. The Companions also kept up this tradition. One of them, Abu Ayyub Al-Ansari, traveled from Medina to Egypt to ask Uqbah Ibn Amir about the Hadeeth which stated: *"Whoever hides the faults of a believer in this world Allah will hide his faults on the Day of Judgment"*

After hearing the Hadeeth, he turned around and headed for Medina once again. He did not even dismount from his mount.

In like fashion, Jabir Ibn Abdullah traveled from Medina to Syria to ask Abdullah Ibn Unais about a hadeeth that spoke about acts of injustice.⁹⁴

During the time of the Ta'bieen however, these expeditions increased greatly. This was because, it became a necessary feature of acquiring knowledge. The companions were now scattered throughout the Muslim lands. In order for the Tabi'een to gain more knowledge therefore, they had to go to the different places where the

⁹⁴ see Jamiu Bayaan Al-Ilm Wa Fadlihi, Ibn Zubair vol.1 p.93

companions were stationed. Ibn Sa'ad for example reported that Sa'eed Ibn Al- Musayyib said:

"I used to travel night and day in search of one hadeeth."

Ibn Abdul Bar also reported with his chain of authorities leading to Ash-Sha'by who said: *"I do not know of anyone who traveled more than Masruq in search of knowledge."*

It is also reported that Bishr Ibn Ubaidallah Al-Hadramy said: *"I used to travel to hear one hadeeth."*⁹⁵

These Scholars were able to gather many Hadeeths in this way, from their original sources. This would not have been possible without these excursions.

B)- The Emergence of Great Scholars of Hadeeth:

Allah, by his grace raised up a number of great scholars who received the knowledge of the companions. They exerted all their efforts trying to achieve this goal. In fact they had no other concern or work throughout their lives, except collecting this knowledge and preserving it. They then spread it to all the Muslims in general and especially to their students. These students in turn became scholars and leaders of Islam after them. The scholars were numerous and dispersed throughout the land. Among these scholars were:-

⁹⁵ see these two reports in Jamiu Bayaan Al-Ilm Wa Fadlihi, by Ibn Abdul Bar vol.1 p.94-95

1) Sa'eed Ibn Al-Musayyib Al-Quarshi Al-Makhzumi. He was born in the Year 18H and died in 93H or 94H. He was among the best of the Tabi'een. About him Qatada said: *"I do not know anyone more knowledgeable about Halal (lawful) and Haram (unlawful) than him."* (i.e. Sa'eed).

Mak'houl said, *"I have circled the entire earth in search of knowledge and I have not met anyone more knowledgeable than him."*

2) Aamir Ibn Sharaheel Ash- Sha'by Al- Himyary - Abu Amr Al-kufy. The exact date of his birth is not known. Some say 19H while others say 20H. He died in the year 103H. Ibn Oiyayna said : *"There are only three scholars: " Ibn Abass during his time, Ash- Sha'by during his time and Ath'thaury during his time ."*

Ash-Sha'by was asked:

"How did you acquire all this knowledge?" He replied: *"By not depending on any one, by traveling through the land; By having patience like an inanimate object and by waking early like the raven.*

Ibn Shubramah said: *"I heard Ash-Sha'by say, "I did not write any black in white, nor did any man tell me a hadeeth except that I memorized it. I never liked anyone to repeat a hadeeth that he narrated to me."*

3) Mak'houl Ibn Abi Muslim, Abu Abdullah Al-Hudhayly. He died in 113H. He was the scholar of the people of Syria. Ibn Ishaq said: *"I heard Mak'houl say: "I traveled through the land in search of knowledge."*

Abu Wahab said that Mak'houl said: *"I was emancipated in Egypt, and I did not leave any knowledge in it except that, in my opinion, I gathered all of it. Then I went to Iraq, then Al-Medina, and I did not leave any knowledge in them except that I gathered it all, in my opinion. Then I went to Syria and I sifted it (all the knowledge) out."*

Sa'eed Ibn Abdul Aziz said: Mak'houl said *"I did not store anything in my heart except that I found it when I needed it."*

4) Muhammad Ibn Muslim Ibn Shihab Az - Zuhry. He was born in 51H, and died in 124H. Laith Ibn Sa'd said about him: *"I have not seen any scholar who collected more information than Ibn Shihab, nor have I seen anyone more knowledgeable than him."*

Laith also said: *"Ibn Shihab used to say, "I have never forgot anything that I stored in my heart."*

[Tadhkirat ul Huffadh vol.1 p.108]

These are just brief examples of some of the great scholars who dedicated all their time for the sake of the Hadeeth of the Messenger of Allah (ﷺ).

During this time, there were also many others like them. Allah favoured this nation of Muslims with these scholars, so that they may preserve the Hadeeth of its Prophet (ﷺ), and spread his guidance and that of his companions to the worlds. These scholars also repelled the plots of the enemies of this religion. Those enemies who infiltrated the ranks of its followers in order to

corrupt them and to alter their religion, just as they did to the previous religions before Islam. These scholars and outstanding personalities were however aware of these plots, so they were constantly selecting, sifting and cleaning.

C: The Emergence Of Innovations And The Emergence Of Fabrications In Hadeeth

Undoubtedly every religion and call has its enemies and those that plot against it. Allah states:

{وكذلك جعلنا لكل نبي عدواً شياطين الإنس والجن يوحى بعضهم إلى بعض زخرف القول غروراً} الأنعام: ١١٢

“And so We have appointed for every Prophet an enemy- devils among mankind and jinns, inspiring one another with adorned speech as a delusion(or by way of deception”

[Qur'an 6:112]

In another verse Allah says:

{ وكذلك جعلنا لكل نبي عدواً من المجرمين وكفى بربك هادياً ونصيراً } الفرقان: ٣١

“Thus have We made for every Prophet an enemy among the Mujrimeen (disbelievers, polytheists, criminals, etc) But Sufficient is your Lord as a guide and Helper.”

[Qur'an 25:31]

The religion of Islam was not exempted from the plots of enemies. Thus this religion had its enemies among those who followed their vain desires and the *Zindeeqs* or atheists whom Islam drove away and crushed. When they were unsuccessful in defeating Islam on the battlefield, they infiltrated the body of Muslims to try to corrupt their religion with lies on the Messenger of Allah (ﷺ). They thought that by this, they would accomplish their goals and corrupt the religion of the Muslims. Allah however, out of his grace and bounties, and as a fulfillment of his promise, “وكفى بربك هادياً ونصيراً” *But Sufficient is your Lord as a guide and Helper*” defends this religion. Just as He brought out men to protect and defend the religion on the battlefield, so too He also raised up men who defended it against the alterations of the destroyers and the lies of the liars.

These scholars therefore, like the later companions and those coming after them, were aware of this seed in the nation Muslims. They took precaution against this however, by only accepting Hadeeths from those proven to be trustworthy and honest.

Muslim reported in his book of Saheeh or authentic Hadeeths, that Basheer Al-Adawy came to Ibn Abass and began to speak and say:

The Messenger of Allah (ﷺ) said, “The Messenger of Allah (ﷺ) said”, But Ibn Abass did not pay any attention to him nor look at him. So he said:

“O Ibn Abass, how is it that I find you not listening to what I say? I’m telling you something about the Messenger of Allah (ﷺ) and you’re not listening?”
Ibn Abass replied: “Before, when we heard a person say, “The Messenger of Allah said.” “Our eyes would quickly focus on him and we’ll listen attentively, but when the people started riding the difficult and the docile[i.e. when lies started appearing] we did not accept anything from the people that we did not know.” [Muslim.1:81]

Muslim also relates that Ibn Sireen said: “They did not used to ask about the chain of narrators, but when the confusion took place, they started saying, “Name the people in your chain of narrators.” Then they would look at who were from Ahlus-Sunnah and take their narrations and look at those who were from the people of Bida’ or innovation and reject their narrations.” [Muslim. Vol.1 pg. 84]

Muslim also related with his chain of narrators that Abdullah Ibn Mubarak said: “*Al-Isnad* (chain of narrators), is part of the religion of Islam, and had it not been for this *Isnad*, anyone could have said what they wished.”
[ibid]

This clearly proves that the leaders and scholars of Islam were aware of the enemies of Islam and the advocates of innovations, who sprang up at that time. They therefore took the necessary precautions against this, by insisting on hearing the chain of narrators. Abdullah Ibn Mubarak

said: *“Between us and these people are registers.”*
(i.e. the chain of narrators.) [ibid]

The scholars also criticized, with all clarity and sincerity, any narrator whose character or adherence to the religion was questionable. This was in order to take all precautions in safeguarding the Sunnah of the Messenger (ﷺ). In doing so, they feared no blame from anyone.

Yahya Ibn Sa’eed said: *“I asked Malik Ibn Anas, Sufyan Ath-Thaury, Shu’bah and Sufyan Ibn Ouyaiynah about a person who lies in relating Hadeeths or misinterprets them, should I explain to the people his situation (i.e. should I expose these faults)?”*

They all said: “Yes tell the people about him”

Ibn Mahdy said: *“Sufyan Ath-Thaury and I passed by a man, and Sufyan said about him: “I swear by Allah that this man is a liar, and had it not been for the fact that it is not permissible for me to be silent about him I would have been silent.”*

Muhammad Ibn Bandar Al-Jurjany said: *“I said to Ahmad Ibn Hambal: O Abu Abdullah, it is very difficult for me to call someone a liar, or to say that someone is weak (incompetent).”*

So, he replied, “If you kept silent, and I kept silent, when would ignorant people know the truth from falsehood?”

The books of history and the science of narrators were filled with detailed explanations about the state of the narrators of hadeeth. The mentioned in detail, whether these narrators were reliable or

unreliable. They also contained character appraisals, in order to distinguish the hadeeth of the Prophet(ﷺ) from fabrications. Thus the authenticity or inauthenticity of the hadeeths was known through this knowledge about the status of their narrators. It then became possible to differentiate between those hadeeths that the Zanadiqah atheists and others like them, brought into the religion, from those related by others. As a result of this, the science known as the “Science of Narrators and Chains of Authorities,” developed. The scholars of hadeeth therefore began to pay much attention to two areas of Hadeeth.

- 1) The text of the Hadeeth. Thus its text was precisely defined and preserved.
- 2) The narrators of Hadeeth and the chain of narrators.

In this science, the chain of narrators is memorized and the name and situation of each individual in the chain is investigated, with regards to his trustworthiness, ability to memorize, precision in memorization etc. The responsibility on the scholars and students of Hadeeth therefore increased, for not only did they have to memorize both the text and the chain of narrators of the Hadeeth, but they also had to distinguish every individual person in the chain. Based on this, the verdict on the Hadeeth can be made. i.e. whether it was acceptable and permissible to work by, or unacceptable.

D) The Documentation of The Narrations and Writing Them Down:

The popular view about the documentation of Hadeeth, is that it started on a large scale, in the middle of the second century of the Migration. This is true of the more popular books of Hadeeth. Some narrations however, were written down before this date. In fact, some writings were done during the time of the Messenger (ﷺ) and during the time of the Companions (رضي الله عنهم), as we have mentioned before. Writings however, increased greatly during the time of the Tabi'een, over that of the time of the Companions. There are many examples and numerous narrations from many of the Tabi'een that testify to the fact that they wrote down their narrations or they dictated them to their students who in turn, wrote them down. Sometimes the student wrote them down out of his own diligence.

In his book *“Studies of the Prophetic Traditions and the History of their Documentation”*, Dr. Al A'zamy listed many narrations that prove that the Ta'bi'een wrote down their narrations. I have taken the liberty to list some of these here.

1: Aban Ibn Uthman ibn Al-Affan Al-Umawiy, the son of the third Caliph Uthman (رضي الله عنه) and one of the major jurists of Madinah.

Al-A'jly said the following about him: “He was dependable and among the greater Ta'bi'een. He

died in the year 105H.” Ibn S’ad said about Al-Mughira Ibn Abdur-Rahman Ibn Al-Harith: “He was dependable and related very few hadeeth except those dealing with the battles of the Messenger of Allah (ﷺ). He received knowledge of these from Aban Ibn Uthman. He used to have it read to him a lot and he used to order us to teach what we learnt.”

2:Abu Salamah Ibn Abdur Rahman Ibn Auf, Az- Zuhry Al- Madany. He was a competent jurist who related many hadeeths. He died in 104H. About his writing, Abu Ishaq said: “I saw Abu Salamah Ibn Abdur-Rahman take the hand of a little child from the *kuttab* (schools) and lead him to the house, then dictate to him the hadeeth and he wrote it down.”

3:Abu Qalaba Abdullah Ibn Zaid Ibn Amr Al-Jaramy was among the scholars of Islam. Ibn Sa’d said: “ He was competent and narrated many hadeeths and died in the year 104H.” 1) It was reported that he wrote many things and that he had books on hadeeths. Hamad Ibn Zaid reported: “I saw Jareer (i.e.) Ibn Hazim - reading a book from the books of Abu Qalaba, to Ayub. Isma’eel Ibn Alyah said- “Ayub related to us saying: “Abu Qalaba entrusted his books to me, so I had them brought to Syria and I paid ten or so dirhams to have them transported.”

4:Amir Ibn Sharaheel Ash-Sha'by Al-Hamadamy. He died in the year 103 H. Al-Hassan Ibn Al Uqbah Abu Kibram Al -Marady said, from the authority of Ash-Sha'by who said: Write down what you have heard from me, even if you had to write it on the wall."

Mujalid said: "I saw Ash-Sha'by dictating three scrolls about Zakat and Inheritance to a man."

Al-A'zamy also mentioned many of his books.

5:Urwa Ibn Az-Zubair Ibn Al - Awam Ibn Khuwailid Al - Madany was a competent, god-fearing reliable scholar and jurist, who narrated many Hadeeth. He died in the year 93H. HiSyria Ibn Urwa related on the authority of his father who said: "Aisha said to me: "O lad, I heard that you write Hadeeth when I say them, then you write them over." So, I said to her, "I hear them from you one way then I return and hear it from someone else." So She said: "Do you hear anything contradictory from me." I said, "No" She said, "There is nothing wrong in what you do." Urwa also used to encourage his students to write and review what they have written. Hisham reported on the authority of his father that he said to him: "Did you write." I said, "Yes." He said, "Did you review what you wrote." I said. " No. " He said, "Why then did you write."

His narrations that were with his son were written down. Abad Ibn Hamza Ibn Abdullah Ibn Az -

Zubair said: “I asked Hisham Ibn Urwa for the hadeeths that his father related. So, he took out a book and said: “This contains the authentic hadeeths of my father. I reviewed it and I know what it contains, so take it from me.”

There were many others like these. So much so that the amount of people who wrote down the hadeeths that he narrated numbered more than 350 Tabi’ees, from among the major Tabi’ees. As for the minor Tabi’ees they numbered about 99. The number of those who came after the Tabi’een, who reported what he wrote, documented and dictated, reached more than twice this figure for they numbered some 252 Scholars.

This shows conclusively, that writing and documenting information was widespread. This is because of the need for this, as I previously mentioned. Thus is the responsibility they felt to the world that came after them - for they had to know the exact text of the Hadeeth, as well as the names and characters of the people who narrated it from the Prophet (ﷺ).

On many occasions, a narrator hears a narration from numerous sources and there may be words put in different order in the various narrations. He therefore needs to ascertain the precise wording of the Hadeeth and relate it in the same way he heard it.

Writing and documentation therefore became a very important standing issue for later

generations. It became widespread and increased with each level of scholars.

4: The Writing Of The Popular Books Of Hadeeth:

The objective of the previous things that were explained, is to highlight the sources of the narrations that are collected in the popular books of Hadeeth that the Muslims have in their possession today. It also shows that these narrations came to these scholars from those before them, who had memorized them by heart and that many of these narrations were already written down.

The following is an excerpt from the renowned scholar of Hadeeth, Ibn Hajar Al-Askalani, about the writing of the famous books of Hadeeth. In his book, "Hadyi-As-Sari" he said:

"Note, and may Allah teach me and you - that the traditions of the Prophet (ﷺ) were not written down in collections nor were they written down in an orderly fashion during the time of Companions and those immediately following them. This was for two reasons:

1 . The first reason is that in the beginning, they were prohibited from writing - as has been authentically reported in Saheeh Muslim- due to the fear that some of it might be mixed with the Great Qur'an.

2 . The second reason is that it was due to their vast memories and pure minds - and because many of them did not know how to write. Then at

the end of era of the Tabi'een when the scholars became scattered throughout the land, and innovations increased from the Kharijites, the Rawafid (Shiites) and those who rejected Al-Qadr, writing began.

Among the first persons to compile a book of Hadeeth were Ar-Rabee' Ibn Subeih and Sa'eed Ibn Abi Aruba. They wrote each chapter separately. This continued until the time of the third generation of those who came after the Tabi'een, when the scholars started writing books of law. Imam Malik wrote "Al-Muwatta". In it, he adopted the method of writing the strong hadeeth from the people of Hijaz, mixed with the sayings of the companions and the verdicts of the Tabiee'n and those coming after them.

Abu Muhammad, Abdul Malik Ibn Abdul Aziz Ibn Jaraih, wrote in Makkah. Abu Amr Abdur Rahman Ibn Umar Al-Awja'ee wrote in Syria and Abu Abdullah Sufyan Ibn Sa'eed Ath-Thawry wrote in

*Kufa . While Abu Salama Hamad Ibn Salama Ibn Dinar wrote from Basra. Many of their contemporaries followed their example until some of the scholars among them thought of putting the Hadeeth of the Prophet (ﷺ) alone in separate books. This was at the beginning of the year 200 H. Ubaidullah Ibn Musa Al- Abasy Al-Kufy wrote a book of Hadeeth only and so too did Masadah Ibn Masrahad Al-Basry and Usd Ibn Musa Al-Umawiy. Na'eem Ibn Hamad Al-Khaza'ie, who settled in Egypt, also had a book of this nature. The later scholars then followed this pattern and it was rare to find a scholar of Hadeeth, who didn't write a book of Hadeeths containing the chain of narrators. These Scholars included Ahmad Ibn Hanbal, Is'haq Ibn Rahwiyyah, Uthman Ibn Abi Shaibah and other noble scholars. Some scholars like Abu Bakr Ibn Abi Shaibah, wrote their books using the pattern of chapters as well as chains of authorities.*⁹⁶

This is where Ibn Hajr ends his list of documented books from the middle of the second century to the middle of the third century after the Hijra. After this he mentions how the Imam Al-Bukhari went about writing his book of authentic Hadeeths.

“When Al-Bukhari saw all these writings and had his fill of them, and felt their aroma and uncovered their sources, he found that they included both Saheeh (sound) and Hassan (fairly sound) Hadeeth. Moreover, he found that many of them were Da'eef (weak traditions).

⁹⁶ Hadyi As-Sari p.6

So his attention was stirred to gather only Saheeh Hadeeth, about which there was no doubt. This conviction was further strengthened by what he heard from his teacher, Amir u-Mu'mineen, of Hadeeth and Fiqh, Ishaq ibn Ibrahim Al-Hanthaly, better known as Ibn Rahaweyah. Abul-Abass Ahmad ibn Umar Al-Lu'lu'y reported.. He then mentions his chain of authorities leading to Al-Bukhari, who said:

"We were at a gathering with Ishaq ibn Rahaweyah and he said: 'It would be good if you all were to gather a brief book on the Saheeh Sunnah of the Messenger of Allah (ﷺ).'"

"This struck a chord in my heart and I began to gather the book Al-Jami'i As-Saheeh."⁹⁷

This book therefore is known as "Al-Jami' As-Saheeh Al-Musnad Min Hadeeth Rasoolillah (ﷺ) Wa Sunanuhu Wa Ayamuhu," better known as "Saheeh Al-Bukhari." The compiler of this book, Al-Imam Al-Bukhari, intended to compile a book of only Saheeh Hadeeth, to be a leader in its field for all of mankind, without them having to check the chains of authorities. All his narrations would be from those with authentic chains of authorities that must be accepted without dispute. These are the conditions for accepting a Hadeeth that Al-Bukhari placed on himself, as Ibn Hajr mentions from the authority of Al-Fadl ibn Tahir who said:

⁹⁷ ibid p.6

“Al-Bukhari made, as a condition for accepting a Hadeeth, that it must have an undisputed chain of authorities, leading back to a known companion without their being any dispute among the trustworthy and competent individuals in the chain of authorities. The chain must be unbroken. If there were two narrators leading to the same companion, that was considered to be ideal, but if there was only one, with sound chains of narrators leading to the companion, that was sufficient.”⁹⁸

Al-Bukhari was able to uphold these conditions in his book, and the scholars of Islam have all testified to this. They have all agreed to the fact that his book, “Saheeh Al-Bukhari,” is the most authentic book, second only to the Qur’an.

An-Nawawi, in his explanation of the book “Saheeh Muslim” said:

“The scholars-may Allah have mercy on them all-have all agreed that the most authentic books after the Qur’an are the two books of authentic hadeeths of Al-Bukhari and Muslim. The entire Muslim nation has accepted these books. The book of Al-Bukhari however, is the more authentic of the two and it contains more benefits and information.”⁹⁹

The Imam Muslim ibn Al-Hajaj Al-Qusheery, then followed in the footsteps of Al-Bukhari regarding the collection of hadeeths in his book “Al-Jami’ As-Saheeh” that became famous as “Saheeh Muslim.” His objective was similar to that of Al-Bukhari.

⁹⁸ ibid. p.9

⁹⁹ Saheeh Muslim with An-Nawawi’s explanation vol.1 p14

An-Nawawi reported, on the authority of Abu Amr ibn As-Salah who said:

“Muslim made as a condition in writing his Saheeh, that the Hadeeth must have an unbroken chain of authorities made up of trustworthy narrators from its beginning to its end. It must also be free of all defects and irregularities.”¹⁰⁰

The scholars of Islam have all testified that Muslim fulfilled the conditions he set out when writing his book. His book however, is considered to be a level below that of Al-Bukhari (may Allah be pleased with him), as An-Nawawi previously mentioned. Thus these two books, “Saheeh Al-Bukhari” and “Saheeh Muslim” are the most authentic books after the book of Allah, the Qur’an. It must be noted that Al-Bukhari and Muslim [may Allah have mercy on them], did not set out to gather in their books, all the Saheeh Hadeeths. Instead they wrote some of the available Saheeh Hadeeths and left others. Al-Hafidh Ibn Hajar reported on the authority of Al-Far’bary who said that Al-Bukhari said: “I extracted “As-Saheeh” from a total of six-hundred thousand Hadeeths.” Ibraheem ibn Ma’qel Al-Nasfeey said that Al-Bukhari said: “I only included Saheeh Hadeeth in my collection and I did not include some Saheeh Hadeeth for fear that the book would be too long.”¹⁰¹

¹⁰⁰ ibid vol.1 p.15

¹⁰¹ Hadyi As-Sari p.7

An-Nawawi said; “They -Al-Bukhari and Muslim- did not set out to gather all the available Saheeh Hadeeth. Instead it was authentically reported that that they both stated that they did not gather all the Saheeh Hadeeth available. They only intended to gather a number of Saheeh Hadeeth, just like a writer of law gathers only some of the legal issues and does not gather them all.”¹⁰²

Writings began on a large scale after these two Imams. The remaining books of the Sunnah like “Jami’ At-Tirmidhi”, “Sunan Abi Dawood,” Sunan An-Nasa’ee”, “Sunan Ad-Darimy”, “Sunan ibn Majah” and other books of hadeeth were then written. These other books contained *Saheeh*, *Hassan* and *Da’eef* Hadeeth. Each Hadeeth however was written with its chain of narrators. It was possible therefore for any Muslim who specializes in the field of Hadeeth to verify the authenticity of every Hadeeth. This is done by referring to the books that deal with the chains of authorities known as “*Kutub Ar-Rijaal*”(Books of Authorities). These books give detailed information about the biographies of the narrators of Hadeeth in addition to the state of each narrator, his trustworthiness, competence and ability to memorize etc. By this method, the scholars of all times are able to know whether or not a Hadeeth is authentic. The state of many of these Hadeeth, in fact most of them, has already been discussed by the scholars of Islam. It is

¹⁰² Saheeh Muslim, (Explanation by An-Nawawi) vol.1 p.24

therefore very rare indeed to find a Hadeeth about which the scholars did not comment. This is done by either the scholars of the past when they spoke about its chain of authorities or by those who came after them and studied the books and commented on the Hadeeths.

In general therefore, the Muslims do not possess a Hadeeth attributed to the Prophet (ﷺ) except that they know with certainty whether or not the prophet (ﷺ) said it. This is by way of this great science “the Science of Hadeeth.” No other nation of peoples has been afforded this privilege, and all praise is due to Allah.

5) The Continuance Of The Chain Of Authorities For Books Even Until Later Times.

Abdul Hayy Al-Kitani mentioned that Muhammad ibn Hatim ibn Al-Muzafar said:

“Verily, Allah has favoured this nation and honoured it with the chain of authorities. No other community, whether past or present possess unbroken chains of authorities. They only have scrolls and they have mixed their books with their own stories, until they cannot distinguish what has been revealed in the Torah and Gospel, from the stories that they have added to their books and which they got from unauthentic sources.”¹⁰³

This nation of Muslims therefore, is unique in that its narrations of the Prophet (ﷺ) all have chains of authorities leading back to him. It is also unique in that it has chains of authorities leading to the authors of books. This was in order to establish whether or not the books were written by the author. Books of Hadeeth, as well as other books, were then transferred from early scholars to those coming after them. There were unbroken chains between these scholars and the authors of the books and from them all the way down to the Prophet (ﷺ).

A student therefore, would receive a book from its author, either by his reading it to the author while he listens and corrects as need be, or the Shaikh dictates and the students write down. In another

¹⁰³ Fahiris Al-Faharis vol.1 p.80

way, the book is read to the Shaikh and other students make corrections. By these methods, the copy of the book that the student has in his possession, would be one with direct link to its author. The student then does the same with his students. This practice continued for the handing down or passing on of hadeeth. The scholars therefore, did not receive any book except that it had a chain of authorities. This practice protected the book from alteration, error, loss and willful additions. The copy that had a chain of authorities to its author became the one that was accepted by the scholars.

This practice continued, even up to this day, for many scholars pass on books with a chain of authorities between them and the authors of the book. Anyone reading the introduction of the books of Hadeeth especially those that accompanied by explanations, would find the chain of the explainer in the introduction. Take a look at *Fath-ul-Bari* the explanation of Saheeh Al-Bukhari, you will find that its author, Al-Hafidh Ahmad Ibn Ali Ibn Hajir Al-Askalanee (deceased 852H) mentions his chain of authorities leading to Al-Bukhari (deceased 257H), the author of the book. He said in the beginning of his explanation:

“I saw it fit to start this explanation with my chain of narrators to the source of the book, and this chain is made up of those who heard the book, or those who were granted authorization.....”

He then continued:

“The narration of Al-Bukhari is connected to us through Abu Abdullah Muhammad Ibn Yusuf Ibn Matar Ibn Saleh Ibn Bishr Al-Farbiry who died in the year 320, and he heard the Saheeh twice.”

He then mentioned three more ways in which Saheeh Al-Bukhari was connected to Ibn Hajar.¹⁰⁴

Another example of this is the book “Tuhfatul-Ah’Wazi Bi-Sharh Jami at-Tirmidhi”. The explainer of this book, Al-Hafidh Muhammad Abdur Rahman Ibn Abdur-Raheem Al- Mubarak Foory (deceased 1353H), mentioned his chain leading back to the author of the book Al-Imam Muhammad Ibn Isa At-Tirmidhi (deceased 279H) in his introduction.

He said: *“I have read this blessed book i.e. Jami At-Tirmidhi, from beginning to end, to my Shaikh the eminent Muhammad Nazir Hussain the Muhadith Ad-Dahlawi -may Allah have mercy on him, and he authorized me with it.*

He also said: *“I achieved reading, hearing and authorization from the Shaikh Muhammad Ishaq Al-Muhadith Ad-Dahlawi.” He then mentions the rest of the chain leading to the Imam At-Trimidhi, the author of the book.”*¹⁰⁵

This is the pattern of all the books of Hadeeth. In fact, many of the books of the early Scholars were passed on in this way, whether in the field of Hadeeth or some other field. This is the ultimate in accuracy and competence.

¹⁰⁴ Fathul-Bari vol.1 p.5-7

¹⁰⁵ “Tuhfatul-Ah’Wazi Bi-Sharh Jami at-Tirmidhi” vol.1 p.8

There was no way therefore, for a book to be falsely attributed to any famous Scholar in Islam. It was also not possible to add anything to their books that they did not write, or to alter anything that they said. In this way the books of Islam have been accurately documented, especially those books that contain the foundations of the religion, like authentic books of Hadeeth.

6: The Chain of Authorities and the Science of Narrators.

Among the supporting sciences that followed the preservation of Hadeeth traditions and narrations, was the Science of the chain of authorities. This Science involves knowing the state of the narrators of Hadeeth from the point of their accuracy, competence, ability to memorize, trustworthiness and character.

Their history must also be known to make sure that it was possible for him to have heard from the person from whom he narrates. This would bring to light whether the chain is a continuous or broken one. The scholars of Hadeeth in particular, paid tremendous attention to this science. This was in order for them to make a conclusive judgment on a particular narration whether to accept it or reject it based on the established rules and laws. Consequently the scholars of Hadeeths wrote many books in this field. Thus information about every single narrator of Hadeeth is available, in the

books about narrators. Anytime therefore, a scholar relates a Hadeeth and there is some unknown person in the chain of narrators, this Hadeeth is rejected because of the presence of this unknown person. The books written in this field are numerous. They contain the names of thousands of narrators and their biographies. This is especially so of the narrators found in the six most popular books of Hadeeth, as well as Al-Muwatta of Imam Malik and Musnad Ahmad among others.

Some of the books in this field are:

1. *At-Tareekh As-Sagheer* by Al- Bukhari:
2. *Al-Jarh wa- At -Ta 'deel* by Ar-Razy
3. *Al-Majruheen and Athiqat* by Ibn Hiban
4. *Al-Kamal fi Ibm Ar-Rajal* by Al-Hafidh Abdul Ghany Al-Maqdasi
5. *Tahzeeb al Kamal* by Al-Hadidh Alll-Mizy
6. *Tahzeeb At-Tahzeeb*
7. *Taqreeb At-Tahzeeb* by Ibn HajarAl- Askalamy
8. *Seeyar A 'laam An-Nubala* by Athahaby
9. *Mizaan Al I'tidad* by Athahaby-

These and other books concentrated on the history and state of the narrators of Hadeeths and those passing them on, to such an extent that one hardly ever makes an error about a person whose name was mentioned in the chain of narrators of any Hadeeth.

Can any community therefore accomplish one-tenth of the efforts exerted by the scholars of

Islam, to preserve the revelation of its Lord and the words of its Prophet?

This is the great pride and exclusive feature of the Muslims, and it is not afforded to any other religion. The Muslims alone have the ability to say that they know for certain that their Prophet said such and such, or did not say it, or did such and such or did not. This is due to the great efforts exerted by the scholars of Islam, as well as their keen determination, which paid these significant dividends. Without these developments, no one is able to prevent alterations and additions to the religion. This is from the bounties of Allah that He gives to whomsoever he pleases. And Allah is the Possessor of Supreme bounties.

Allah too, fulfilled his promise, when he said:

{ إنا نحن نزلنا الذكر وإنا له لحافظون } الحجر: ٩

(Verily We have sent down the Dhikr (Qur'an) and indeed, We are its protectors)

[Qur'an 15: 9]

C *hapter Nine*

The Belief of the Christians

Christ came with a pure, strictly monotheistic religion, and a clear divine system. The Christians however, distorted this religion from its original state. They turned it into a purely pagan one, with distorted beliefs unknown to Christ (ﷺ) and his disciples.

The distortion of Christianity began after Paul's conversion. This was after the ascension of Christ, as we will discuss in later chapters. Christianity however, was only formalized, in its distorted form as it today, some five hundred years after the ascension of Christ. It was then based on three pillars or foundations:

1. The Trinity
2. Crucifixion and Atonement
3. Christ's Judgment of Mankind

In this chapter we will explain each of these pillars of belief and, by Allah's leave, we will show that they are without foundation.

The Trinity:

According the Dictionary of the Bible, the Trinity means:

"One God-the Father, the Son and the Holy Spirit. One God, One entity, equal in power and majesty."¹⁰⁶

They explain this belief by saying that the Doctrine of the Trinity encompasses:

1. The Oneness of God.
2. The divinity of the Father, the Son and the Holy Spirit.
3. The Father, the Son and the Holy Spirit, are in fact divine personalities within the Trinity. Each one is distinct from the other, from the beginning of time and would remain that way forever.

¹⁰⁶ Dictionary of the Bible (Arabic Version).234

4. They are all one in entity, equal in power and majesty.
5. Between the three personalities in the Trinity there are also some differences regarding their responsibilities or functions. This is because the Book teaches that the Father, the Son and the Holy Spirit are one in entity, equal in power and majesty.
6. Some of the functions of God in the Bible are attributed to the Father, the Son and the Holy Spirit, like the creation of the world and its preservation. Other functions are attributed only to the Father, like choosing and propagation. Other functions are specifically reserved for the Son, like atonement. Other functions are reserved only for the Holy Spirit, like revival and consecration.¹⁰⁷

Explaining the doctrine of the Trinity, Habeeb Sa'eed adds, "The Doctrine of the Trinity does not mean that we have three Gods. In fact there is only one God in three personalities. This doctrine was well explained by Canon Marathnasius where it states, "Complete faith is to worship one god in a trinity; and a trinity in oneness is that we do not blend the personalities nor do we separate the entity. Verily the Father is a separate personality and the Son is another personality and the Holy Spirit is another personality, but the Godhead of the Father, the Son and the Holy Spirit is all together one majesty, equal in sublimity, together forever...The Father is a God, the Son is a God and the Holy Spirit is a God but they are not three gods but one... The Father is a Lord, the Son is a Lord, and the Holy Spirit is a Lord, but they are not three Lords but one. The comprehensive religion prohibits us from believing that there are three Gods or three Lords." ¹⁰⁸

What was mentioned previously is the Christian explanation of the Trinity Doctrine.

It is clear to us that the Christians hold the belief that both the oneness of God, and His trinity, are real. So, God is actually one, and at the same time he is actually three. This is because each of the three entities has separate and distinct functions and characteristics not found in the others. At the same time, they are all one in the same entity, i.e. they are one being. They are also equal in power and majesty, and no one came into being before the other. This is confusing indeed!!

The truth is, from what was mentioned previously, it is very clear that in Christian Belief there are three personalities. This is because the Christians

¹⁰⁷ The Fundamental Facts in Christians Belief, Fayiz Faris, p.53

¹⁰⁸ The Religions of the World p.280

explicitly mentioned that the three entities all have separate and distinct characteristics. Monotheism, on the other hand, is nothing but an empty, ambiguous claim that the Christians make, because they claim that the three are one, and this is illogical.

Based on what was mentioned previously it is correct to say, that the Christians worship three entities whom they put under one title, God. This however, does not take them out of the fold of polytheists, worshipping gods other than the true God, Allah. This is what the Christians are weary about, and they try to deny it by claiming the oneness of God. Any sensible person however, can distinguish between the truth and what is nothing but false claims. Allah, in the Qur'an prohibited them from making such a statement, and He clearly stated the fact that they are astray by it.

{ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ. إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَلَا تَقُولُوا ثَلَاثَةً انتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَمْ يَكُونُ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا }

“O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah nothing but the truth. The Messiah Jesus, son of Mary, was (no more than) a Messenger of Allah and His Word, (“Be!” -and it was) which he bestowed on Mary and a spirit created by Him; so believe in Allah and His Messengers and Say not: Three (Trinity)!” Cease! (it is) better for you. For Allah is (the only) One Ilah (God), Glory be to him (Far Exalted is He) above having a son. To Him belongs all that is in the Heavens and in the earth. And Allah is All-Sufficient as a disposer of Affairs.”
[Qur'an: 4:171]

The statement of the Christians about the Trinity is in fact a union of two opposites. Monotheism negates polytheism and polytheism negates monotheism. Therefore monotheism and

polytheism can never come together in one place. They are two opposites like black and white.

The Christians however, going against all sense, logic and texts, believe that polytheism and monotheism came together. In an attempt to win acceptance from the people, the Christians give examples. Sometimes they liken the Trinity to a person who is made up of blood, spirit and body. At other times, they liken it to the sun, made up of mass, and it lights up the world and warms it. Some of them liken it to a tree, which has a foundation comprising of roots, a trunk and leaves.¹⁰⁹

None of these things can be applied to the claim of the Christians of the Trinity Doctrine, because all of these things are either one entity, with various parts and portions, like mankind and trees, or characteristics and effects like the sun. This is different to the claim that the Christians make concerning the Trinity Doctrine. They are three separate and distinct entities with distinctly different functions. At the same time, they are one entity. This is not like a person who is made up of blood, body and spirit, because none of these three is a separate entity in itself. The spirit is not the body nor is the body the spirit nor is the blood. This is in contradiction to the claim of the Christians that each one of the three is the other. This is why many of them have admitted that they do not understand the Trinity doctrine, and that it

¹⁰⁹ Fayiz Faris (op. cit.) p. 62 & The Religions of the World by Habib Saeed p.283

is an issue that the mind cannot comprehend nor accept. Among those who have declared this are:

1. The priest Tawfeeq Jaid, in his book *“Sir ul-Azal”* {The Secret of Eternity} stated:

“The Trinity is a secret which is difficult to understand and perceive. Whoever tries to completely perceive the secret of the Trinity is like a person who is trying to put all the water of the ocean in his hands”¹¹⁰

2. Basilious Isaac (Is’haq) in his book *Al-Haq “The Truth,”* said:-

“Truly this teaching (doctrine) about the Trinity is beyond our comprehension. Not understanding it however, does not invalidate it.”¹¹¹

This is what they admitted, and the conclusion that they came to in the end was: “The Trinity is something that the mind rejects and cannot accept, but despite this, they believe in it. Some of them even try to compare this to what the Muslims say about the characteristics of Allah: “The mind

¹¹⁰ This priest tried to lighten this statement that points to the fact that the Trinity is impossible and that it is impossible to be accepted by claiming that it is a secret. In his claim that it cannot be completely understood it gives the impression that some of it is understandable and some is not. The fact is, none of it is comprehensible.

cannot perceive their true nature”. This is indeed both deceptive and fraudulent on their part. This is because the confirmation of the attributes of Allah is not only accepted by the mind, but in fact, the mind makes it obligatory and does not reject it. The lack of perception of the true nature of these attributes is in keeping with the level of mankind’s knowledge of Allah. This is similar to many other aspects of the Unseen in which man believes based on legal texts and which the mind accepts. Examples of these include what has been reported about Paradise, the Hell fire, punishment in the grave, and other things. This is in complete contradiction to the doctrine of the Trinity which the Christians claim -i.e. the Three are in fact one

¹¹¹ This and other statements can be found in the book, “An-Nasraniyah min At-Tawheed ila

and the one is in fact three”. This sort of belief is not comprehensible nor is it acceptable to the mind.

It must be pointed out here that the Trinity was not mentioned, not even once, in all the books of the Old and New Testaments. Theophyllus, the sixth Bishop of Antioch who was believed to have died after 180C.E., was the first to make mention of it. The priest Hana Al-Khudri said: “The first person to use the word Trinity in the history of the Christian belief was the Bishop of Antioch. He used this term in a strange context “Trinity of God.” He also holds the view that the three days before the creation of the sun, is a sign of the Trinity.”¹¹²

The Dictionary of the Bible states: “It is believed that the first person to use this word, and put it in context, was Tertullian, in the second century, then Ithnasius who formulated the foundations of the doctrine that was adopted by the conference of Nicea in the year 325 CE. This foundation was crystallized at the hands of Agustinious in the fifth century CE., and became canon or the actual belief of the Church, from that date to the present day.”¹¹³

At-Tathleeth” (Christianity from Monotheism to Trinity) p.207

¹¹² Tareekh Al-Fikr Al-Maseehi, by Hana Khudri vol.1 p.463

¹¹³ p.232

This proves that the Christians innovated this doctrine of the Trinity at a very late stage. What they did was to either import this doctrine from the pagan religions that surrounded them, or brought it into Christianity from the religions that they practiced before accepting Christianity. Many writers have mentioned that the Trinity doctrine was widespread in many areas. In the book “Pagan Egyptian Legends,” the author states: “None of the researches that took from eastern sources is void of mention about some type of Trinity doctrine or a tripartite entity: i.e. The Father, Son and Holy Spirit.”

In the book, “*The First Inhabitants of Europe*,” it states: “The ancient pagans used to believe that God was one but that he possessed three personalities.”

Bonwick states in his book, “*The Belief of the Egyptians*,” “..And the strangest belief, that spread throughout the religions of the Egyptians (ancient pagans), was their saying that there was a “Divine Word,” and that everything happened through it and that this word emanated from God, and that it was God.”¹¹⁴

This clearly shows that the origin of this false belief, was that of the misguided pagans before the Christians. This is what Allah warned the Christians against, when He said:

¹¹⁴ These quotations and many more can be found in the book “Al-Aqa'id Al-Wathaniyah fi Diyanatin-Nasraniyah” (Pagan Beliefs in Christianity) p. 35,36 & 41

{ يا أهل الكتاب لا تغلوا في دينكم غير الحق ولا تتبعوا أهواء قوم قد ضلوا من قبل وأضلوا كثيرا وضلوا عن سواء السبيل } المائدة: 77

“O people of the book do not commit excesses in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many and strayed (themselves) from the Right Path.”

[Quran: 5:77]

It is also what Allah referred to when he said:

{ وقالت النصارى المسيح ابن الله، ذلك قولهم بأفواههم يضاهئون قول الذين كفروا من قبل قاتلهم الله أنى يؤفكون } التوبة: 30

“And the Christians says: The Messiah is the son of Allah. That is a saying from their mouths. They imitate the sayings of the disbelievers of old . Allah Curse be on them, how they are deluded away from the truth!” [Quran 9: 30]

One is astonished at the claim of the Christians that the Trinity Doctrine is the true religion and that Allah does not accept the obedience of worshippers unless they come to him as believers in the Trinity!!

{ ربنا لا تزغ قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمة إنك أنت الوهاب } (لآ عمرا ن: 8)

(They say): “Our lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.” [Quran: 3:8]

3: Supporting Evidences for the Trinity:

The Christians have nothing worth calling evidence to justify this doctrine of the Trinity. Among the evidences are:

1. Allah's name has been mentioned in the Hebrew language as Elohim, which is a plural form. In addition, God used the plural form when speaking about himself as was mentioned in Genesis 1:26 ***“And the Lord said let us create man.”***

2. The words that are said at the time of baptism as mentioned in The Gospel of Matthew 28:19 “Go therefore and make disciples of people of all nations baptizing them in the name of the Father, and the Son, and the Holy Spirit..”

3. The circumstances surrounding the baptism of Christ, for it was mentioned in the Gospel of Mathew 3:16, “After being baptized, Jesus immediately came up from the water; and look the heavens were opened up and he saw descending like a dove God's spirit coming upon him. Look! Also, there was a voice from the heavens that said: “This is my Son, the beloved, whom I have approved.”

These evidences are weaker than the threads of a spider's web. They are what the Christians use to prove that God is three and that these three are one. They disregard all the books of the Old Testament, that clearly state the oneness of God, His person, attributes, and worship. They have also disregarded all the evidences in the New Testament that point to this.

Refutation of the Evidences

The evidences presented by the Christians to justify the Trinity, are so weak that one thinks of simply ignoring them. One must however, refute these evidences. The mere fact that they have used these proofs, shows that they hold them in high esteem and regard them as genuine.

The first proof:

Their claim that (Elohim) is a plural form is not valid, for it is emphatically stated in the Torah that Allah is one.

In addition, the Jews, to whom this statement was directed, did not understand it to be plural, nor did they act as such. Instead, they considered that any claim that there was a God other than the one God, Allah, was an act of great polytheism. They also believed that whoever had such a belief deserved to be put to death. The word "Elohim" also, as was mentioned by the scholars, is mentioned in one of the texts found in the present day Torah and it carries the same meaning of another word found in the same story "*Yahweh*"

As for what was mentioned in Genesis, "**And God said let us create man,**" the plural form is used to show greatness. And who is more deserving of being referred to in this manner of greatness than Allah? In addition, there are places in the Old Testament where He is mentioned in the singular form. Why then has all these been rejected and attention is paid only to this particular word or other like it?

The Second proof:-

The wording of the baptism- "Baptized in the name of the father, Son and Holy Spirit." These are three separate entities and not one. Thus this wording means no more than one is asked to believe in these three who are: Allah (God), His Messenger the Messiah (ﷺ) and the angel Gabriel, each one according to his status¹¹⁵ that is if this statement is true. Further explanation about this statement is given in later pages when we discuss the Holy Spirit.

The Third Proof:-

If we accept this statement to be true, it too speaks about three separate entities:- The Messiah, who was baptized, the Holy Spirit who came down in the form of a dove and the caller from heaven saying this "This is my beloved Son."

¹¹⁵ The Pillars of Faith in Islam are six. They include these three mentioned here, that one must believe in Allah, His Messengers and His Angels. In addition one must believe in the Books of Allah, the Day of Judgement and Divine Destiny both the good and the Evil thereof.

The faith of a Muslim is invalid until he believes in these six pillars.

Where does it state that these three are one?!

The Christians have yet to prove this, by text or by logic.

4) Proof that Allah (God) is One, and the Refutation of the Trinity Doctrine from the Old Testament and the Gospel (New Testament).

Monotheism is the theme of the religion preached by all the Messengers. This was only contradicted by the Christians who claimed that Christ came with the Trinity. Monotheism is clearly propagated in the Torah and the other connected books, for the entire Torah deals with Monotheism and fighting against polytheism and all forms of paganism.

Proof of this can be taken from the book of Deuteronomy 4:35:

“You-you have been shown, as to know that the Lord is the God, there is no other besides Him.”

Again in Deuteronomy 6:4 it states:

“Listen, O Israel: The Lord our God is One Lord”

In the Gospel of Matthew 4:10 we find:

“Then Jesus said to him: “Go away, Satan! For it is written, ‘It is to God your Lord alone you must prostrate and him alone you must worship.’”

Similar to this is mentioned in the Gospel of Luke 4:8.

In the Gospel of Mark 12:28-32, it stated that a Jew asked Christ about the first commandment. Christ answered him saying that the first commandment is:

“Hear, O Israel, the Lord Our God is one... the scribe said to him, “Teacher you well said in line with truth, He is one, and there is no other than He.”

This is the commandment of Christ and he explained that this is the first commandment and the greatest one. If he had believed in a Trinity doctrine it would have been compulsory for him to mention it on such an occasion, for how can he be a true deliverer of the message of Allah (God), and not explain the most important thing that he was ordered to do?

In the Gospel of John 17:3 it states that in his last days Christ said: “This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ.”

Allah has made these writers speak the truth, that there is no god besides Allah, alone and that Jesus is his Messenger.

Where do we find in these clear, enlightened words, any claim of the darkened Trinity that the misguidance of the Christians and their excesses in their religion have claimed, and made them lie on Allah?

Allah says in the Qur'an:

{ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ. إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَوَرَدَ مِنْهُ فَأَمْنُوا بِاللَّهِ وَرَسُولَهُ وَلَا تَقُولُوا ثَلَاثَةً انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا }

النساء: 171

“O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah nothing but the truth. The Messiah Jesus, son of Mary, was (no more than) a Messenger of Allah and His Word, (“Be!” -and it was) which he bestowed on Mary and a spirit created by Him; so believe in Allah and His Messengers and Say not: Three (Trinity).!” Cease! (it is) better for you. For Allah is (the only) One Ilah (God), Glory be to him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a disposer of Affairs.”

[Qur'an: 4:171]

It is said that the Christians took all these texts about Monotheism in both the Old and New Testaments and believed that all the description about Monotheism are included in the Trinity from the standpoint that the three is One. This is the height of misguidance and deviation because it is compulsory upon them to back up what they claim, that they are included in a Trinity, with sound evidence from the words of Allah and that of His

Messenger (e) that have filled both the Old and the New Testament. As for merely taking these verses of Monotheism and including them is a Trinity and claiming that the God of Abraham Moses, Jacob and all the other prophets was the father the son and the Holy Spirit is nothing more than a claim void of any evidence. As long as they do not provide conclusive evidence their claim remains false. It is therefore compulsory for everyone to be aware of this and to reject their claim.

5) The Three parts of the Trinity:-

The Christians, as was previously mentioned, believe that the God-head has three parts. These are, The Father, The Son and The Holy Spirit. We will now explain what each of these means, and show the falsehood of this doctrine.

The First Personality in the Trinity:

The Father: What the Christians mean by this, is the personality of God, free from The Son and the Holy Spirit. He is the beginning and the origin of The Son. This however, according to Christian belief, does not mean that The Father preceded The Son. In fact, The Son, just as The Father, was always present. No one preceded the other. According to Christian belief also, the only role of The Father is one of choosing and propagating.¹¹⁶

From this, we notice that the Father is totally without function for the only role that He played is that he was the originator and the beginning for the Son. He then relegated his position to the Son, and resigned and passed on all His functions to him. This is why the Christians draw a picture of God in their books as an old, weak man with white hair and beard. This is the height of misguidance. Who has ever seen God so as to be so bold as to draw a picture of Him in this state. Without a doubt, their belief in God led to them drawing this picture. Drawing God in this way, indeed tantamounts to lying on Him. In addition, their explanation about the Father, does not have any meaning whatsoever. How can He be the origin and the beginner, and yet not be present before the Son? The origin of anything always comes before its derivatives. Thus the Christian belief about God, describes The Father in a way that has no meaning. Instead it is only imagination that is far removed from reality.

¹¹⁶ Fayiz Faris (op. cit.) p. 53- 66

2) Proof that God is the Father of Christ (according to Christian belief.)

The word Father is mentioned in many places in the New Testament. In some verses it is mentioned in the context of God being the father of Christ. In the Gospel of Matthew 10:32, for instance, it states,

“Anyone who admits to knowing me before men, I will also confess to knowing him before my Father who is in the heavens.”

In the same Gospel 24:36, when speaking about the time of the Day of Judgment, Christ is alleged to have stated:

“Concerning that day and hour, nobody knows, neither the angels of the heavens but only the Father.”

In the Gospel of Luke 2:49, it is also alleged that Christ said to his mother and her alleged husband

“But he (Jesus) said to them: “Why did you have to go looking for me? Did you not know that I must be in the house of my Father.”

It was also mentioned in the Gospel of John 8:19:

“Therefore they went on to say to him: “Where is your Father?” Jesus answered: “You know neither me nor my Father. If you did know me, you would know my Father also.”

Based on these texts, the Christians claim that God is actually the father of Christ. This is a false claim and a great misconception that has caused them to have a completely wrong concept of God.

3) Refutation of the Concept:

This concept can be refuted based on many points:-

Firstly: The Christians based this concept on words mentioned in the Four Gospels and other books of the New Testament. These Gospels however, as was explained before, cannot be used as evidence because they are not authentic. The Christians have not even been able to prove the authenticity of linking these books to their alleged authors, far less to associate them with Christ or God.

In addition, there are many differences in the wordings themselves. The words, “*My Father*,” were mentioned as the words of Christ, some twelve times in the Gospel of Matthew, while it is hardly even mentioned in the Gospel of Mark. In the Gospel of Luke, however, it is mentioned twice. In the Gospel of John, on the other hand, it is mentioned almost eighteen times. This shows that this word follows a particular belief and understanding held by the writer himself, and that it is not the actual words of Christ. Instead, the writer himself used this word, based on his own belief and understanding. An example of this, can be taken from the previously mentioned verse taken from the Gospel of Matthew, that dealt with the time of the Day of Judgment. At the end of the verse, it mentioned, “*My Father alone*.” This very verse was mentioned in Mark 13/32, only he said “*Concerning the hour, nobody knows, neither the angels in heaven nor the Son, but the Father*”

In this verse therefore the author does not say “*My Father*,” but instead he says, “*the Father*,” and one must admit that there is a tremendous difference between the two statements.

Secondly:

The Christians do not believe that God is the actual father of Christ from the point of view that a father is different to a son and that he was present before him. Instead, they believe that God is the father of Christ, but at the same time He is Christ and Christ is Him. They say that they are one entity and the Father did not precede the Son. This renders the word *Father*, mentioned in the Gospels, meaningless.

Thus using the previous verses as evidence is null and void for they are using them in contradiction to what they believe and mean, and this is indeed a great deception.

Thirdly:

Even if, for argument sake, one accepts that these verses are authentic, the word “*Father*,” must be interpreted to mean other than the actual father. This is so for two reasons.

1) They have related many statements made by Jesus, that cannot be taken literally, and therefore must be interpreted metaphorically. Among these are:

“Jesus said to them: I am the bread of life.”

[John

6:35]

He also said to the Jews in John 8:44, ***“You are from your father the Devil, and you wish to do the desires of your father.”***

Just as these words cannot be taken literally, so too the word “Father” cannot be taken to mean the actual father of Christ.

2) Christ was not the only one who referred to God as his father. In the Old Testament, in 2 Samuel 7:14 when God was allegedly speaking to Sulaiman, the son of David, he stated:

“I myself shall become his father, and he himself will become my son.”

In the Gospel of Matthew 6:1, when Christ was speaking to his students, it states:

“Take good care not to practice your righteousness in front of men in order to be observed by them; otherwise you will have no reward from your father who is in the heavens.”

Once again, in the Gospel of Mark, 11:25, when Christ was speaking to his students, he allegedly said:

“And when you stand praying, forgive whatever you have against anyone; in order that your father who is in the heavens may also forgive your trespasses.”

In the Gospel of Luke 11:2, Christ also says to his students:

“Whenever you pray, say, ‘Our Father who art in heaven..’”

In John 20:17, among the last words of Christ after his alleged resurrection were:

“Jesus said to her: “Stop clinging to me. For I have not yet ascended to the Father. But be on your way to my brothers and say to them, ‘I am ascending to my Father and your Father and to my God and your God.’”

These texts therefore, if taken to be authentic, plainly show that God was called the Father of the students of Christ as well. The meaning of this term in these contexts is therefore “*The Father of blessings.*”¹¹⁷

¹¹⁷ Dictionary of the Bible (Arabic Version) p.180

What was previously mentioned about God being the father of Christ, is no different to what was mentioned in the previous texts. Thus if the Christians want to produce evidence, supporting their claim that God is the actual father of Christ, they must bring forward texts other than those presented here. If this is not done, they would be misinterpreting the texts, without having any authorization from God or his prophet, Christ. The truth is, however, they have no proof, proving that Allah is the father of Christ, except from the point of view that he is the Father of blessings and good.

B: The Second Entity in the Godhead: The Son.

What is meant by, *the Son*, is the Word of Allah, personified in Christ (ﷺ). The Christians claim that the Son always existed, just as the Father. They also claim that the Father created the world through the Son. In addition, it was the Son who came down to Earth, in the form of a human, to be sacrificed for the redemption of mankind. According to the Christians, he is also responsible for judging mankind on the Day of Resurrection.¹¹⁸

Among the evidences presented by the Christians to prove that Christ is the Son of God, is a statement allegedly made by the disciple Peter to Christ, when he asked him what the people were saying about him...

“He said to them (the disciples): “You, though, who do you say I am?” In answer Simon Peter said: “You are the Christ, the Son of the living God.”
[Matthew 16:16]

In the Gospel of John 11:4, it was mentioned from the alleged words of Christ:

“But when Jesus heard it he said: “This sickness is not with death as its object, but it is for the glory of God, in order that the Son of God may be glorified through it.”

From these general texts, the Christians believe that Christ is the actual son of God, meaning that he emanated from Him. This too, is a false claim, void of any supporting evidence.

¹¹⁸ We notice here that the Christians have assigned all the duties of the Father to the Son- from the creation of the Heavens and Earth and everything else to the judging of Mankind and sending them to either Paradise or Hell etc. He is therefore the one to carry out everything. For this reason, he is described as the King. As for God, he is placed as the father of the King who has nothing to do except to procure the King. This is why they even draw Christ as a handsome well built young man, as proof of the greatness of the King and his proficiency in all things. This is what their belief regarding the Messiah has led them to, for they never saw Christ nor is there any description of his physical make up in their books. The prophet Muhammad however, described him. In addition, the significance that they give to the Messiah, that he is the Son i.e. equal to the Father in status and presence, has no comprehensible meaning. In fact it is absolutely senseless speech. It is nothing more than pure imagination without any sort of reality to it.

Refutation :-

The evidences put forward by the Christians cannot be accepted for the following reasons:

1. The Books from which these evidences were taken are not authentic and not free from alterations as was mentioned before.

2. The sonship claimed by the Christians, is different to the apparent meaning of the words “*Son of God*,” mentioned in the Gospels. This is because, a son is originally part of the father and created from his sperm. Thus the father is always present before the son, and is the cause of the son’s coming into existence. What the Christians believe however about Christ, does not conform to the concepts of true sonship. They claim that the son is in fact the father, and he is essentially one with him in nature, power and existence. These concepts were not mentioned in the Gospels and the Christians have no supporting evidence, nothing logical nor anything based on texts.

3. This description, “*Son of God*,” was used to describe other than Christ. This can be seen in a number of places in the Gospels. In the Gospel of Matthew 5:9, for example, it states: ***“Happy are the peaceable for they will be called sons of God.”*** In Matthew 5:45 it also states: ***“..that you may prove yourselves sons of your father who is in the heavens,”***

In the Gospel of John 1:12 it also states about those who believe in Christ , ***“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:”***

This statement does not specifically refer to Christ, but plainly states that the believers are the true children of God. Undoubtedly, this statement is foolhardy and unbecoming. Despite this however, the Christians have considered it to be metaphorical, and that the sonship referred to in this instance, is not actual. It is more fitting therefore, that the sonship of Christ be viewed in a similar light, for there are no texts stating otherwise.

In the Gospel of Luke 20:36 it states: ***“In fact, neither can they die anymore, for they are like angels, and they are God’s children by being children of the resurrection.”***

This is similar to the description given of Jacob and his children. In the Book Exodus 4:22, it states that God spoke to Moses saying: ***“And you***

must say to Pharaoh, "This is what God has said, "Israel is my son, my first born. And I say to you: Send my son away that he may serve me."

Similarly in the Book of Isaiah 43:6 it stated: *"I shall say to the north, 'Give up!' and to the south, 'Do not keep back. Bring my sons from far off, and my daughters from the extremity of the earth."*

The Christians do not claim that the Children of Israel and the Disciples are actual Children of God. Instead, they say that this sonship is metaphorical, and it means worship on the part of the worshippers, and protection, supervision or overseeing and gentleness on the part of Allah to them.¹¹⁹

This is also what is meant by the sonship of Christ, because both statements are similar. They must therefore carry the same meaning, as long as there is no other evidence suggesting otherwise- and there is no other evidence.

4. Many evidences prove that Christ was human and that he was no more than a Messenger of God. The Gospels also described him as the "Son of Man" and the "Son of David" and many other descriptions which point to his human nature.

In the Gospel of Matthew (8:20) it states: *"But Jesus said to him: "Foxens have dens and birds of heaven have roosts, but the Son of Man has nowhere to lay down his head."* @

In the Gospel of Mark 2:28 it states:

"Hence the Son of Man is Lord even of the Sabbath."

In the Gospel of Luke 7:34, Christ says to the Jews:

"The Son of Man has come eating and drinking and you say, 'Look! a man gluttonous and given to drinking wine a friend of tax-collectors and sinners.'"

In John 1:51 it also states: "...he further said to him: *"Most truly I say to you men, You will see heaven opened up and the angels of God ascending and descending to the Son of Man."*

In the same Gospel 8:40 states: *"But now you are seeking to kill me, a man that has told the truth that I heard from God."*

In some 68 places in the Gospels, Christ is described as the *Son of Man*. He is described in only 23 places as the *Son of God*. Only in four instances, these were allegedly from the actual words of Christ. The rest are not from the words of Christ. In fact, some are the words of the Devil! Why then did the Christians neglect these clear texts, that serve to strengthen the many other available texts, and also agree with logical opinion, and take a hidden ambiguous meaning that goes against the texts and is contradictory to logical thinking?

¹¹⁹ Dictionary of the Bible p.109

The Third Entity In The Trinity Godhead -The Holy Spirit.

The Holy Spirit is also considered to be one with the Father and the Son, in entity, substance and nature. He is, according to the Christians, the soul of God that is responsible for helping the followers of Christ and for cleansing them.¹²⁰

To prove the divinity of the Holy Spirit, the Christians say that in the Bible the Holy Spirit has been described in terms befitting God only. This, to them, proves that he is divine.¹²¹

In refutation to their claim we say:-

The descriptions were mentioned in the Old Testament. They cannot be used as proof. The Jews, to whom this book was revealed, did not understand them the way the Christians have. To them, the Holy Spirit is no more than one of the angels, whom God sends with whatever he wishes. What the Christians mentioned in the Gospels contain no statement carrying such a meaning that he was divine.

The name Holy Spirit was mentioned in relation to Mary's pregnancy with Jesus. In the Gospel of Matthew 1:18, it states: ***"But the birth of Jesus Christ was in this way. During the time his mother Mary was promised in marriage to Joseph, she was found to be pregnant by the Holy Spirit before they were united."***

In this story the *Holy Sprit* referred to is the angel Gabriel. This is explained by Luke in his Gospel 1:26, ***"In her sixth month, the angel Gabriel was sent forth from God to a city of Galilee named Nazareth to a***

¹²⁰ The Holy Spirit is also one of those things that cannot be understood. How can he be the soul of God, and at the same time be a separate entity going and coming and at the same time be one entity together with the Father and the Son, equal in status, power and majesty. This is something that the mind cannot understand or accept. We also notice that the important duties are divided between the Son and the Holy Spirit. The role of the Father on the other hand has been totally abolished in their belief. This is why we find them offering their prayers to the Son and glorifying him. His statue and picture fills the houses and hearts of the Christians. The Father the true God, and the one who should be rightfully Allah, the Sublime, on the other hand, has been totally neglected and has no role whatsoever worth mentioning. Is there any misguidance greater than this?

¹²¹ See "Haqa'iq Asasiyyah fi Al-Eeman Al-Maseehi" Fundamental Truths in the Christian Faith" page 60. Dictionary of the Bible pg.414.

virgin promised to a man named Joseph of David's house; and the name of the virgin was Mary."

With this explanation, it means that the angel Gabriel is the one referred to when the Holy Spirit is mentioned. This is except in instances when the descriptions used to describe him, are those only befitting God. In this case, the authenticity of the statement must be determined, together with the accuracy of the one relating the words. Among these descriptions were those mentioned in the Gospel of John about the *Comforter*. In John 16:12, it states:

"I have many things yet to say to you, but you are not able to bear them at present. However, when that one arrives, the spirit of the truth, he will guide you into all the truth, for he will not speak of his own impulse, but what he hears he will speak, and he will declare to you the things coming."

This clearly shows that the thing described as "*the spirit of the truth*," is an independent personality. He is the deliverer of the message and given the responsibility to deliver it. This contains nothing which indicate his divinity nor that he is a part of God. If this was the case, the prophets would have been Gods also. This is because they too knew all that Allah taught them, and they all told about future events.

As for what Christ is alleged to have told his students after the resurrection as found in the Gospel of Matthew, 28:19:

"Go therefore and make disciples of people of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

First of all, This is only mentioned in one Gospel - the Gospel of Matthew. This is not dependable and the authenticity of its attribution to Matthew, the Disciple, has not been proven.

Secondly, if for argument sake, it is considered to be authentic, these three are not one. Each one of them has its individual meaning and explanation. The Father therefore, is the Lord, the Sublime. As for the Son, it is not possible that what is meant here is actual sonship as was discussed previously. What is meant by it is, the pious servant, i.e. Christ, the slave of God, and His messenger. As for the Holy Spirit, it is not possible that what is meant here that it is part of Allah that is the attribute of love or life or the like. There is no evidence to support this. What is meant here, is the angel Gabriel, who was sent to Mary, as was plainly mentioned in the Gospel of Luke. This statement therefore is no more than a call to the belief in God, the prophet and the angel.

All this shows that the Christians have no proof to support the authenticity of the Trinity doctrine, nor does it have any logical meaning. In addition, there is no proof to support their understanding of each entity of the Godhead. This makes the entire Trinity, a doctrine void of any supporting text or evidence.

It is for the sensible person, the one desiring to save his soul, to understand this and ponder deeply over it. He must also ask God, in all sincerity, to guide him to the truth. This is because, the life of this world is the only opportunity for man to repent, remain upright on the true religion or way of life, and do righteous deeds. The hereafter however, is the place of rewards and judgment. If one misses the opportunity of the life of this world, being sorry and regretful in the hereafter will be of no benefit to him whatsoever.

2: Incarnation (Embodiment)

Incarnation or Unison in Christianity means that (God) Allah took on the body of Christ and came among mankind in the form of a man -Christ. [Far removed is Allah from the statements that they make]

[The proofs of the Christians about this claim of Incarnation]

1. The Christians claim that they have proof for this claim. The strongest evidence that they use is what was mentioned in the beginning of the Gospel of John 1:1-14. These are the words of the author of this Gospel,

“In the beginning was the word and the word was with God and the word was God .. and the word became flesh and resided among us,”

2. Another proof that they use is the passage found in the Gospel of Matthew 1:23 regarding the good news of the coming of Christ:

“Look! The virgin will become pregnant and will birth to a son, and they will call his name Immanuel which means when translated, “With us is God.”

3. They also use the words of Paul found in his first letter to Timothy.

Indeed the sacred secret of this godly devotion is admittedly great: ‘He was made manifest in flesh, was declared righteous in spirit...’
[Timothy 3:16]

4. In Paul’s letter to the Hebrews, the following passage is also used as proof:

“God, who long ago spoke on many occasions and in many ways to our forefathers by means of prophets has at the end of these days spoken to us by means of a Son, whom he appointed heir to all things and through whom he made the systems of things. He is the reflection of his glory, and the exact representation of his very being and he sustains all things by the word of his power.”

[Hebrews 1 1:1-3]

These are the most important pieces of evidence used by the Christians to support their claim. They rely heavily on them regarding this serious issue and strange belief.

Refutation:

One can refute this belief of the Christians from many angles:

1) This belief is impossible for the mind to accept. This is because it means that God transmigrated and took on the form of a sperm or a fetus and entered into the womb of Maryam and lived in that state of impurity for a period of time, feeding on blood, then milk. He underwent all the stages and developments of a fetus then a new born baby!

Is there anything more absurd and repugnant than this idea or belief?! Indeed any sane person would be at a loss to describe the absurdity of the implication of such a false statement.

One can also say to them. "Who looked after the affairs of running the universe, while its lord and master and administrator -according to their false claim- was in the womb of a woman turning between excretions and blood? Do the Christians really realize what they are saying or claiming or not?

2) This claim of incarnation, with all its implications and ugly and offensive concepts encroaching on the rights of Allah, is nothing more than justifications for the crucifixion, then the redemption according to their claim - the falsity of this will be shown in later pages. This claim is clearly an invention of the Christians for which they have no proof. Consequently whatever is based on falsehood is itself false.

3) We have already discussed the proof that they use from the Gospel of John. We have already shown that there is no chain of authorities to verify the authenticity of this Gospel, and that it is the weakest of all the Gospels regarding its authenticity. In fact, many Christians openly admit that this Gospel is false.¹²² Looking at the actual text that is used, we find that it is confusing both in its wording and meaning. Its meaning is unclear and stems from a belief that is also confusing to those who proclaim it. When John said, "*In the beginning was the word*", what exactly was this *word*. If it was God, is God a word?! This is what is apparent from the statement for it continues: "*And the word was God*". Is God considered to be a *word* in the Christian belief!?

¹²²See page

This is false and the Christians themselves do not believe this. This also means that the *word* gave rise to another *word* and the first *word* was God and the second *word* was Christ. The Christians do not believe this. Thus this is an ambiguous statement with no meaning in Christian belief

In addition, what is the meaning of the *Beginning*? Does this mean the Beginning of God, or the beginning of the *word* that they claim was Christ? Both of these statements are false according to Christian belief, for they believe that both God and the word were eternal. Neither God nor Christ preceded each other.¹²³ This therefore, has no basis or meaning in the belief of the Christians themselves.

His statement, “*and the word became flesh and resided among us,*” is the main point of the Christian in this piece of evidence. This means that the word took on a, Christ and resided among mankind. According to their philosophical interpretation of this the meaning of *word* here, is the mind of God or the thoughts of God. This is the exact statement of the pagan philosophers who claim that nothing but one come from one and what emanated from him is the active mind, and by this the universe was created. This is the statement of the philosophers, that was adopted by the writer of the Gospel and included it in his book without any connection to heavenly revelation.

- 4) We have previously shown that the statement in the Gospel of Matthew about the word *Immanuel*, and the Christian testimony about the original sonship, were among their errors. This also proved that they altered their book. In addition it proves that what was written down was nothing more than the words of a man and not something from (God) Allah. What is meant by this sonship is another person who was born, and the prophecy was fulfilled during the time of the prophet Isaiah, as was mentioned in the Old Testament.¹²⁴

This is therefore a false testimony and what has been based on it is also false. In addition, the Christians, due to the extent of their own misguidance and that of their followers, alter the explanation from “*God with us*” to “*God appearing to us*”. It is clear that the accompaniment of Allah does not necessarily mean incarnation. So in order to explain the word “with,” they added, “appearing.” This is due to their gross misguidance and out of their determination to mislead the people.

¹²³See page

¹²⁴See page

5) Paul's statement must also be rejected. This is because he must declare the source of this quotation that he makes from Christ himself. If this is not established, it is considered to be a statement without proof. Actually this man is the one who diverted all Christians away from the religion of Christ for all the deviations in the religion are attributed to him.¹²⁵

6) What was mentioned in Paul's letter to the Hebrews¹²⁶, if this letter was truly written by Paul, then what was said before applies here also. If Paul did not write this letter however, then how can the Christians take such a serious belief from a book of an unknown author? This also gives us an indication as to the levels of importance that the Christians have attached to matters of religions and the level of attention that was paid to whether or not it was authentic and the trustworthiness of their narrators. They relied on the words of unknown authors, in the most important aspects of their belief, the alleged incarnation. This explains to us the clarity of the Qur'anic call to the Christians:

{ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ
وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ } المائدة: ٦٨

"Say (O Muhammad (ﷺ)) 'O people of the Scripture (Jews and Christians)! You have nothing till you act according to the Torah, the Gospel, and what has now been sent down to you from your Lord (i.e. The Qur'an) [Qur'an:5:68]

7) In addition the fact that there is no evidence to support this religious belief, it also goes against all logical thinking. The Christians themselves admit this and state that they are secrets. Regarding the incarnation they say, "This is the most secret of secret is which God the Supreme, the everlasting, appeared to weak mankind in the form that man may see him, under the law of time and man's mind cannot comprehend this secret. Those

¹²⁵This will be discussed later on page

¹²⁶The Letter to the Hebrews is one of the books of the New Testament and we have previously discussed the fact that its authenticity is doubtful. See page

filled with the Holy Spirit however can know even the deepest secrets of God.”¹²⁷

As for what is related to their success in the Hereafter and to religious issues, they fall short tremendously. In fact if you read to them you do not get the impression that you're reading to intelligent people who understand something. This is my impression because they do not pay any serious attention to religious issues. If they were to look into these issues they would realize their mistakes. Unfortunately however, they take these as issues already settled. Their religious leaders have been able to make their minds non-functional and totally cancel its use in religious matters with many false claims and they control their followers by demanding that they abandon their intellect regarding the farces and silly things that they dictate to them. Among these is their saying that this is a secret that cannot be perceived and it cannot be understood nor known. The truth is, if something is void of legal or logical evidence it can be nothing but the suggestions of the devils and their followers.

The Christians also deceive the people by what they claim in that this issue can only be perceived by those enlightened by the Holy Spirit. This is nothing more than empty, baseless, meaningless words. This is because this statement implies that a person's acceptance of this belief depends on the Holy Spirit. So if a person's mind and heart do not accept this, based on the fact that there is no legal or logical evidence to support it, it is said to him that the Holy Spirit did not endow you with the belief in it. This talk is baseless. It is well known that all the pagans believe in their falsehood and polytheism without having any legal or logical evidence. This is why their belief is false. Their acceptance of these doctrines came about as a result of their submission to their leaders and advocates without evidence of sound reasoning. In this way, the Christians and the pagans are alike, for they both call for the acceptance of their doctrines without the application of the law or the intellect in the matter.

As for the Holy spirit, he was implicated in the issue for who is to say that it is the Holy spirit and not Satan, the Devil, who makes them believe in this doctrine? There is no way to differentiate between the two, except by sound, legal, logical, evidence. The Christian religious leaders however, have been able to effectively render these sources of evidence non-functional under the pretext that it is a secret. When they are unable to provide evidence to support any matter or to understand it they claim that it is a secret. This means: *“Their religious leaders and scholars either know the secrets or didn't know it.”* The truth is, they don't know anything about it and the knowledge of a new student in these matters, is the same as that of the biggest Pope or Priest. If this issue is not understood by the scholars and the

¹²⁷Reflections on the Secret of Incarnation (Arabic) p.7

laity alike, how then can they accept it? They did not receive enlightenment from the law nor did they seek guidance from their intellect and they claim that the Holy Spirit teaches them. This is a baseless claim void of any truth or else it would have been compulsory upon him to reveal the secret to them, then they will teach the people, so that there will be a channel for the people and themselves for what they believe and say.

In addition, what is this vast claim that they make that those endowed with the Holy Spirit know the innermost secrets of God? What do they know of the innermost secrets of Allah?!

This is originally from Paul who says in his first letter to Corinthians 2:10, "For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God."¹²⁸

See how they opened this door of lies on Allah without any evidence to support their claim. Allah states:

{ وَلَا يَحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ } البقرة: ٢٥٥

"And they will never compass anything of His Knowledge except that which he wills." [Qur'an 2:255]

Allah also states: **{ وَلَا يَحِيطُونَ بِهِ عِلْمًا } طه: ١١٠** *"And they will never encompass anything of His knowledge."* [Qur'an 20:110]

Allah is far above the things that they say.

¹²⁸ This is what Paul claims here. What is meant by, *the Spirit*, is the Holy Spirit and he is a God, according to their belief. Paul claims that whoever the Holy Spirit gives knowledge, will know the deep things of God. This is baseless and is refuted by Paul's own statement in his letter to the Romans 11:33, when he states, "O depth of God's riches and wisdom and knowledge. How unsearchable his judgements are and past tracing out his ways are! For who has come to know God's mind, or who has become his councillor?"

Crucifixion and Atonement:

Crucifixion: This means attachment to a piece of wood. The Jews and the Christians believe that Christ died due to being Crucified. The Jews believe that Christ disbelieved in God and that is why they accused him and called for his death. And they claim that he died due to crucifixion

Death by crucifixion is a curse. In Deuteronomy 21:22 it states, “And in the case there comes to be in a man a sin deserving the sentence of death, and he has been put to death, and you have hung him up on a stake, his dead body should not stay all night on the stake, but you should by all means bury him on that day, because something accursed of God is the one hung up...”

The Christians also believe that Christ died due to crucifixion. They however interpret that to mean that he died as a sacrifice for mankind to cleanse them of the original sin of their father Adam (ﻷ) when he ate from the forbidden tree. This sin passed on to his generation and God was also angry with them. It was therefore necessary for an intermediary to take the responsibility for this sin and willingly die by crucifixion. This redeemer and intermediary, according to their claim, must be one distinguished and free of sin. This can only be the son of God, who is Allah himself, according to their claim. Then he must gain this wrong through a body, so this is why he took on the form of Jesus and came out from the womb of Mary, to die on the cross as the redeemer of mankind. God would then be pleased with this act of man and therefore remove this sin from them. They claim that since Adam sinned, God has been angry with all of mankind, and because of his justice, it was incumbent that he punished mankind. Due to his mercy however, he wished to forgive them. This is why he sent his son, to be the intermediary and redeemer upon whom the justice falls, and so he is punished by crucifixion until death. His death would be a redemption for mankind. After this, it was possible for God to have mercy on mankind, because The Intermediary “The Saviour” absorbed the punishment. Thus Jesus brought the justice and mercy of God together and reopened the door of mercy once again.¹²⁹ This shows that there are two issues Crucifixion and Redemption and we will now discuss what is connected to each of them.

Crucifixion:

The Story of the Crucifixion in General, As Was Mentioned In the Gospels:

¹²⁹See “The Original Sin & The Atonement (Arabic) p.33,43.

See also “Christ’s Atonement” (Arabic) p.17-24 & “What is Christianity” p.76-88

The Christians believe that Christ died due to crucifixion as was stated earlier the story of the crucifixion is brief as was mentioned in the Gospels is as follows:

The Jews called for the death of Christ because in their view he disbelieved in Allah. One of his followers, Judas Iscariot, directed them to his location for a price. They arrested him on the eve of Friday after he had finished praying a very long prayer. In this prayer he pleaded with Allah to spare him of drinking this cup of death. The Jews then took him to their chief Rabbi who certified that he deserved to die. He was then taken to the house of the Roman Governor, who later sentenced him to be crucified based on the desire of the Jews. He was crucified in the third hour of Friday morning and died in the ninth hour, i.e. evening time, after crying out ***“My Lord, My Lord, why have you forsaken me?”***

He was then taken down from the cross that very night and placed in his tomb. He stayed that night, the day of Saturday and the night of Sunday. When the people came on Sunday morning they found his tomb empty. The people were then told that Jesus rose from the dead. He then appeared to the disciples, spoke to them and stayed with them for forty days. He was then raised up into heaven, as they looked on. This is what was mentioned in the Gospels in general about the crucifixion.¹³⁰

¹³⁰See Matt: 26-28, Mark 14-16, Luke 22-24 & John 18-21, See also Acts 1:3

The Differences In The Reports About The Crucifixion As Mentioned In The Gospels.”

If we look at the stories of the crucifixion in the Gospels, we find that they differ on most of their points. The following is an explanation of these differences:

1. Luke mentions that an angel appeared to Christ to strengthen him in his crisis during his final prayer. This is not mentioned in any of the other Gospels.

2. Luke mentions that Christ prayed once and he did not wake up his disciples except once. Matthew, Mark and John did not mention this.

3. The three Gospels of Matthew, Mark and Luke, mention that the sign used by Judas to show the Jews who Jesus was that he would kiss him. John however, states that Christ came out to the Jews and asked them who they wanted. They said, ‘Christ,’ and he said to them: ‘I am he.’

4. John mentioned that when the Jews arrested Christ, they took him to An’nas, the father-in-law of the high priest Ca-ia-phas. This is not mentioned in the other Gospels. Instead they mention that he was taken directly to the high priest, Ca-ia-phas.

5. John mentions that Peter and another disciple followed Christ to the high priest after he was arrested. The other Gospels only mention that Peter followed him and he did not witness his trial.

6. According to Mark, the high priest questioning Christ at the trial, asked,

“Are you the Christ the son of the Blessed One?” Then Jesus said, “I am , and you persons will see ? the son of Man sitting on the right hand of power and coming with the clouds of heaven.”

In Matthew however, it states: **The high priest said to him, “By the living God I put you under oath to tell us whether you are the Christ the son of God!” Jesus said to him: You yourself said (it). Yet I say to you men, From henceforth you will see the Son of man sitting at the right hand of power and coming on the clouds of heaven.”**

In the Gospel of Luke 22:67-70 it states that a group questioned him: **“If you are the Christ tell us.” But ‘he said to them, “Even if I tell you, you would not believe it at all. Moreover, if I questioned you would not answer me nor let me go. However, from now on the son of Man will be sitting at the powerful right hand of God.**

At this they all said: “Are You, therefore, the Son of God?” He said to them: ‘You yourselves are saying that I am.’

In the Gospel of John, it states that the high priest asked Christ about his disciples and about his teachings, and Christ answered him but he did not mention anything at all about himself like what was mentioned in the other Gospels.

7. The three Gospels state that when Christ was taken by the Jews to Pontius Pilate, the Roman Governor, and he asked him about what he was accused of, (i.e. king of the Jews,) Christ did not answer him and Pilate was surprised at him. The Gospel of John however, mentioned that there was talk between Pilate and Christ.

8. The three Gospels mentioned that the cross on which Christ was crucified, was carried by a man named, Simon of Cyrene. The Gospel of John however, states that Christ carried the cross himself.

9. Luke mentioned that Christ turned to the crowd on his way to be crucified and warned them about the great perils that were going to befall them in the near future. This is not mentioned in any other Gospel.

10. The reason why Christ was crucified, according to Luke, was written on the cross like this: *“This is the king of the Jews”* in Greek and Latin and Hebrew.

In the Gospel of Mark on the other hand, it states only “king of the Jews” and he does not mention the different languages.

In Matthew it is stated: “This is Christ the king of the Jews” and it does not mention the languages.

In the Gospel of John it states: “Christ of Nazareth, king of the Jews” in Greek, Latin and Hebrew.

11. Mark and Matthew mention that the two thieves who were crucified along with Christ were both abusing him along with everyone else.

Luke however mentions that only one of them abused him and the other defended Christ and rebuked the other thief. This was not mentioned in John.

12. John mentioned that Christ's mother stood at the cross along with her sister and Mary Margdalene, together with a disciple that Christ loved- meaning, himself.

Luke, Mark and Matthew however, mentioned that the women were looking on from some away and among them were Mary Margalane, Mary the mother of James the Less, Jo'ses and Salome and many other women. They did not mention that any disciple was there at the crucifixion.

13. Matthew and Mark both state that Christ shouted out in the ninth hour and said:

"Father Father why has thou forsaken me."

In the Gospel of Luke it states: "And Christ cried out in a loud voice saying: **"O Father in your hands I commend my soul."**

In the Gospel of John however, it states that he did not cry out but that he said: **"It has been accomplished!" and, bowing his head, he delivered up his spirit."**

14. There were also differences in the accounts of the events after the crucifixion. Matthew said, "And look the curtain of the sanctuary was rent in two from top to bottom and the earth quaked and the rock were split and the memorial tombs were open and many bodies of the holy ones that had fallen asleep were raised up and persons, coming out from among the memorial tombs after his being raised up entered into the holy city and they became visible to many people."

[Matthew: 27:51]

In the Gospel of Mark it states, "that the curtain of the Sanctuary was split in two"

In the Gospel of Luke it states that the sun was darkened ¹³¹and the curtains of the sanctuary was split."

¹³¹ By the darkening of the sun, they mean that there was an eclipse, and this is based on the pagan belief as was mentioned in the Hadeeth of Al-Mugheera ibn Shu'ba (ؓ) who said: "The sun went into eclipse during the time of the Messenger of Allah (ﷺ) on the Day that (his son) Ibraheem died. So the people said, "The sun went into eclipse because of the death of

John however, does not mention the incident at all.

15. There are also differences in the numbers and times of those who came on the Sunday morning to see the tomb of Christ, that was found empty, as was mentioned previously.

These are the many differences therefore between these Gospels in giving accounts of the greatest events in the life of Christ (according to the Christian belief) the crucifixion. If this was to prove anything, it proves that they do not have any sound and true knowledge of this event, and it is merely a matter of speculations and conjectures that are void of any truth. If they had anything about this incident documented or reported by competent narrators who witnessed these events there would not have been differences in the reports about them. Among the signs of the truthfulness of the reporters of any event is their agreement on the event and its details. Conversely a sign of the untruthfulness of the reporters of an event is their disagreement about its occurrence and its details. This is the actual state of the Christians concerning this event upon which all of Christianity rests, as was mentioned before. They have no certain knowledge about it and only follow conjecture. Compare this to the sound precise statements made by Allah in the Qur'an concerning this event:

{ وقولهم إنا قتلنا المسيح عيسى ابن مريم رسول الله، وما
قتلوه وما صلبوه، و لكن شبه لهم، وإن الذين اختلفوا فيه
لفي شك منه ما لهم به من علم إلا اتباع الظن وما قتلوه
يقينا بل رفعه الله إليه وكان الله عزيزا حكيما } النساء ١٥٧

“And because of their saying (in boast), “We killed the Messiah, Jesus, son of Mary, the Messenger of Allah. But they killed him not, nor crucified him, but the resemblance of Jesus was put over another man, (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not (i.e. Jesus, son of Mary).

But Allah raised him up unto himself. And Allah is Ever All-Powerful, All-Wise.” [Qur'an: 4:157]

Ibraheem.” So the Messenger of Allah (ﷺ) said: “The sun and the moon do not go into eclipse on the account of anyone’s death or life. So if you see it, perform prayer and supplicate to Allah.”

Eclipse]

[Al-Bukhari, The Prayer of

Allah (God), therefore stressed that he was not crucified and he also stressed that the Jews lied concerning this issue, and that he raised him up unto himself. He also explained that the event was obscure in the minds of the Jews who claimed that they killed him. In like manner, those who differ about the event, -the Christians - have uncertain knowledge about it, because they follow mere conjecture. This is confirmed by the reports seen in the Gospels of Matthew, Mark and Luke. These Gospels mention that all the disciples left Jesus and fled at the time of his arrest. They therefore did not witness his arrest, nor his trial nor his placing on the cross nor his death, nor his burial nor his resurrection from the grave. Those who witnessed the crucifixion was a group of women who were looking on from far away.

As for the report in the Gospel of John that a disciple whom Jesus loved was present at the time of the trial and crucifixion, together with Christ's mother and a group of women, this without a doubt is incorrect. This is because the other three Gospels contradict this. In addition, the Gospel of John is the one around which there is the greatest doubt as to its authenticity, as was mentioned in a previous chapter.

[The True End Of Christ On The Earth And His Second Coming.]

The truth about Christ, is that Allah saved him from his enemies, the Jews. This is what is fitting concerning Christ's request and pleading to Allah for the cup to pass over his head.¹³² Allah answered his supplication and raised him up unto Himself. Allah states:

{ فلما أحس عيسى منهم الكفر قال من أنصاري إلى الله، قال الحواريون نحن أنصار الله آمنا بالله واشهد بأنا مسلمون. ربنا آمنا بما أنزلت واتبعنا الرسول فاكتبنا مع الشاهدين . ومكروا و مكر الله، والله خير الماكرين. إذ قال الله يا عيسى إني متوفيك ورافعك إليّ ومطهرك من الذين كفروا وجاعل الذين اتبعوك فوق الذين كفروا إلى يوم القيامة ثم إليّ مرجعكم فأحكم بينكم فيما كنتم فيه تختلفون } آل عمران: ٥٢-٥٥

"Then when Jesus came to know of their disbelief, he said: "Who will be my helpers in Allah's cause?" The disciples said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims.

Our Lord! We believe in what you have sent down, and we follow the Messenger; so write us down among those who bear witness.

And they (disbelievers) plotted (to kill Jesus) and Allah planned too. And Allah is the Best of planners.

And (remember) when Allah said: "O Jesus! I will bring about your end and raise you to Myself and clear you (of the forged statement that Jesus is Allah's son) of those who disbelieve, I will make those who follow you, (Monotheists, who worship none but Allah) superior to those who disbelieve till the Day of Resurrection. Then you will return to Me and I will judge between you in matters in which you used to dispute." [Quran 3:52-55]

When Allah mentioned "إني متوفيك", it is a term that means 'put to sleep' in the same way as Allah's words:

{ وهو الذي يتوفاكم بالليل } "He is the one who takes your soul at night." i.e. causes you to sleep.

¹³²See Matt.26: 36-45, Mark 14: 34:41, Luke 22: 41:46

It can also mean that this **متوفيك** means “raising you up to myself and later causing you to die.”¹³³

Allah states, refuting the claim of the Jews about Christ and his Mother, and based on the truth about the end of Christ:

{ و بكفرهم وقولهم على مريم بهتاناً عظيماً . وقولهم إنا قتلنا المسيح عيسى ابن مريم رسول الله وما قتلوه وما صلبوه، و لكن شبه لهم، وإن الذين اختلفوا فيه لفي شك منه ما لهم به من علم إلا اتباع الظن وما قتلوه يقينا بل رفعه الله إليه وكان الله عزيزا حكيما } النساء: ١٥٦-١٥٨

“And because of their(Jews) disbelief and uttering against Mary a grave false charge (that she committed illegal sexual intercourse);

“And because of their saying (in boast), “We killed the Messiah, Jesus, son of Mary, the Messenger of Allah. But they killed him not, nor crucified him, but the resemblance of Jesus was put over another man, (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not (i.e. Jesus, son of Mary).

But Allah raised him up unto Himself. And Allah is Ever All-Powerful, All-Wise.”

[Qur'an: 4:156-157]

The Sunnah also proves that Christ will return in the last Days. Regarding this. The Prophet Muhammad stated:

“I swear by the One in whose soul is my hands! The son of Mary (Jesus) will shortly descend amongst you people, as a just ruler. He will break the cross, kill the pig and abolish the Jizya (tax taken from the non-Muslims who are in the protection of the Muslim government). Then there will be abundance of money and no-body will accept charitable gifts.”

(Al-Bukhari vol.3 “Book of Sales”, Ch.104. Hadeeth #425)

The Muslims too have all agreed to the belief that Christ will descend in the last Days. This is based on the numerous authentic Hadeeths about it. Only some innovators in modern times, like Mahmood Shaltout¹³⁴ and others who claim that Jewish beliefs have infiltrated the Muslims, and some others writers who have no knowledge of this issue, have disbelieved in this fact.

¹³³See Tafseer Al-Qurtubi, vol.3 p.99 & Tafseer Ibn Katheer, vol.1 p.322

¹³⁴See *Al-Fatawa*, by Mahmood Shaltout p. 59

The truth is, this belief has been established by sound evidence from the Sunnah and the consensus of the earlier Muslim Scholars. So there is no need, while we have this evidence, to look at the conjecture of anyone else.¹³⁵

It is worth mentioning here, that the Christians also believe that Christ will return before the Day of Judgment and that he will judge mankind and incorporate his followers. Among the evidences that they have concerning this, is mentioned in Acts of the Apostles 1: 11, after the ascension of Christ.

“O men of Galilee why are you all standing and looking into the skies this Jesus who was received up from you into the sky will come this in the same manner as you have beheld him going into the sky.”

The Jews also believe that Christ will return in the last Days and he will assist them to be victorious over their enemies. Since the fall of the Jewish Empire, they have been awaiting Christ. He is supposed to return their kingdom to them.

In this I find an astonishing thing with strange surprising proofs. We will point to those that are obvious support revelation and truth.

About which there is no doubt, is the fact that Christ was taken up to Allah in the heavens, and that he will return in the last Days, as was mentioned in the Qur'an and the Sunnah- the two sources that were not affected by alterations and changes. Just as Christ was taken up as a human, so shall he return. He will not be a God nor son of God, as the Christians claim. His descent will be among the major signs that the Last Day is approaching.

About which there is no doubt also, is that there is another who will come before Christ. He is the anti-Christ. The Christ of misguidance and enticement and the call to disbelief and assistance to the disbelievers. There are therefore two Christs, who will come at a time very close to each other. As soon as one appears the other will follow. This is what the Muslims have established, based on solid evidence. The question is, which one will the people follow?

Undoubtedly, the true Muslims will follow the Christ of true guidance and good-Jesus the son of Mary. In fact Christ, Jesus the son of Mary, will descend among the Muslims in their group and at the time of Salah or prayer. The following Hadeeth proves this:

On the authority of Jabir who said, I heard the Prophet (ﷺ) say:

“A group of my nation will remain fighting on the truth ... until the Day of Judgment He said Then Jesus the son of Mary will descend and their leader will say “Come lead us in prayer and he will say -No you all are leaders of

¹³⁵For more information see *Fathul-Bari* vol.6 p.490 & *Saheeh Muslim* with the explanation of An-Nawawi vol.2 p.189. See also Tafseer Ibn Katheer vol.2 p. 515

each other as a blessing from Allah to this Nation”
[Muslim]

The Jews, *Munafiqs* and disbelievers however, will all rally around the false Christ, the anti-Christ. The reason why the Jews will lean towards him is because he is a Jew like them. It was reported in a Hadeeth on the authority of Abu Sa’eed Al-Khudri that Ibn Saiyaad said to him, “O Companions of Muhammad (e), didn’t the prophet of Allah (e) say that he (the Anti Christ) was a Jew. [Muslim]

In another Hadeeth reported by Anas Ibn Malik, it stated that “Seventy thousand Jews from Isfahan wearing *tayalisa*- a shawl like garment worn over head and shoulders- will follow the Anti-Christ.”

[Muslim]

He will also be killed among the Jews in Palestine in a place called Baab Ludd.”

This is clear proof that the Anti-Christ is the leader and king whom the Jews are awaiting patiently.

Among the amazing decrees of Allah, is that the Jews were awaiting a Christ before the coming of Christ Jesus. They had hoped that he would be of a warlike character, so that, through him, they would gain control of the earth and return to them what they previously had of strength and the power they lost of due to their disbelief. They also hoped that by him, they would rise up above the Romans, who had conquered them during that time.

When Christ, the son of Mary, appeared however, as a noble prophet with praiseworthy traits and noble characteristics, calling to repentance, faith, God consciousness, goodness, forgiveness of oppression and patience in adversity, the Jews completely rejected him and hated him and what he propagated. They then endeavored to kill him, or to rid themselves of him. This was because, he dashed their hopes of controlling the world and coming out of the humiliation that they were suffering. Allah however, out of His grace and great blessings, saved his slave and messenger- Jesus, from them and raised him up unto Himself. He also punished those who tried to kill Christ with a severe punishment, for a great tribulation befell the Jews shortly after the Ascension of Christ. They were dispised throughout the land because of it.¹³⁶

¹³⁶ This was in the form of the destruction they suffered at the hands of the Roman Leader Titus in the year 70C.E. This was in addition to their final conquer and expulsion from Palestine during the time of the Roman Ruler Adrian in the year 135 CE [See “History of the Jews” Muhammad Izza Duruza p.381]

Then among the decrees that will be amazing, is that the hopes of the Jews to dominate the world will come to pass, and their leader to whom the world would submit, will come and no one will be able to stop him. Allah however has already reserved for him, Jesus the son of Mary who was not accepted by the Jews, because he did not fulfill their ambitions nor did he follow their desires. It is at his hands that the king of the Jews will be destroyed, taking with him the hope of the Jews to control the earth.

After the emergence of the Anti-Christ and his being followed by the Jews and all those who were astray, Jesus will descend as was described by the Prophet Muhammad (ﷺ).

“Then he will descend (i.e. Jesus), at a white minaret east of Damascus between two garments dyed with Wars then Saffron, placing his hands on the wings of two angels, whenever he bends his head it drizzles and whenever he raises his head pearls fall down. Any disbeliever breathing in the air, will die and this is as far as his eyes could see. Christ then calls for the Anti-Christ. Then he encounters him at Baab Ludd¹³⁷ where he kills him.” [Muslim # 2253]

**This will bring about the final destruction of the Jews and the demolition of their kingdom, at the hands of Jesus the son of Mary ﷺ then at the hands of all the believers. There is therefore going to be a great massacre at which all the Jews in Palestine will be killed.¹³⁸ The Anti-Christ is also will cause the greatest confusion that the history of man has ever seen. Every single Prophet warned his followers about him. Abdullah Ibn Umar reported that the Messenger of Allah (ﷺ) mentioned the *Dajjal* (Anti-Christ) saying:
“Verily I warn you all about him, for every prophet warned his people about him. Noah warned his people about him- but I am going to tell you all something about him that no prophet has**

¹³⁷A village near to Jerusalem in Palestine.

¹³⁸ Hadeeths about this are mentioned in the chapter that deals with the proofs of the authenticity of the prophethood of Muhammad (ﷺ). see p.

**told his people- you must know that he is one-eyed
and Allah is not one eyed”**

[Muslim # 2245]

The Anti-Christ has ability to do things that would deceive people. He will call people to believe in him, for he will claim that he is the Lord of the worlds - whoever follows him will receive what he wants of the worldly pleasures. Those who do not follow him will be punished and persecuted. The Messenger of Allah (e), in mentioning the speed with which he will conquer the earth, and the strength he was given, stated:

“We said: “O Messenger of Allah how fast will he conquer the earth? He (e) said: “Like rain that is pushed by wind. He will therefore come to a people and call on them to follow him, and believe in him. They will answer his call. Then he will call on the sky to produce rain and it will. He will also call on the earth to grow vegetation and it will.

[Muslim vol: 4 #2252]

The Munafiqs will follow him because of these deceptions. The disbelievers, and those who follow their vain desires, will also follow him. It seems to me -and Allah knows best - that most of the Christians will follow this Anti-Christ and he will be a great trial for them. This is because the Christians are awaiting a Christ who is Lord and God to them. When the Anti-Christ comes therefore he will claim to be God, and claim that he has control over heaven and hell as was mentioned in the following hadeeth.

“Abu Hurairah (t) said that the Prophet (e) said: “Shall I not tell you something about the Dajjal (Anti-Christ) that no prophet has ever told his followers? ..He is one-eyed and he brings with him similar to Paradise and the Hell-Fire. But what he says is Paradise it is in fact Hell-fire”

[Muslim #2250 Vol. 4]

Whoever follows him therefore, he will grant him entrance to his Paradise and whoever does not he will cast him into his hell. His Paradise however, is the Hell-fire of the hereafter and his Hell-Fire is the Paradise of the hereafter. The Christians also believe that there will be judgment on this earth. They believe that Jesus Christ will conducted this. All this points to the fact that they all will be tried by the Anti-Christ, except those saved by Allah and the truth is clear to them about the anti-Christ due to his ugliness and deformity¹³⁹. This will also be obvious from the disbelief, falsehood and

¹³⁹ Muslim reported in his book of authentic Hadeeths on the authority of Ibn Umar (t), that the Messenger of Allah (e) was among the people and he mentioned the Dajjal (Anti-Christ), and he said, “Verily Allah is not one-eyed and indeed the Dajjal is one-eyed, in his right-eye. It is as though his eye is a grape. [vol.4 #2247]

sinfulness, that would be characteristic of his call. The question is however, how can the Christians determine the false nature of this call, when they follow a religion that is itself full of falsehood?

3: Redemption (Atonement)

Redemption or Atonement, is the belief of the Christians that the death of Christ was an act of atonement for the sins committed by Adam that had been inherited by his progeny.

A: Evidence presented by the Christians to support this belief:

To support this belief, the Christians depend on certain texts found in the Bible. We list some of these here

1. "I am the fine shepherd, the fine shepherd surrenders his soul on the behalf of the sheep" [John 10:11]

This is a very strange text and I do not believe that Christ said this. This is because it is not correct that the shepherd surrenders himself on behalf of his sheep because they are of a lower status than him so how can he surrender himself on their behalf. This is indeed a strange ruling.

2. "For God loved the world so much that he gave his only begotten son in order that everyone exercising faith in him might not be destroyed but have everlasting life."
[John 3:16]

3. For even the son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many."

(Mark10:45)

This is what was mentioned in the Gospels.

As for what was mentioned in the words of the Christians themselves in the New Testament it states:

1) In the First letter of John 3:16 it states: "By this we have come to know love, because that one surrendered his soul for us."

2) In Paul's first letter to the Corinthians it states: " For I handed on to you among the first things that Christ died for our sins according to the scriptures."

[1 Cor. 1/ 15:3]

In 2 Corinthians 5:21 it states:

“The one who did not know sin he made to be sin for us that we might become God’s righteousness by means of him.”

In Paul’s letter to the Ephesians 2:16 it states:

“And that he might fully reconcile both Peoples in one body to God through the torture stake because he had killed off the enmity by means of himself.”
140

B- Explanation of the error of these pieces of evidence:

The evidences presented by the Christians is worthless and of no consequence in this issue of redemption for a number of reasons:

1) First of all the evidences that were taken from the Gospels is based on assumption that these Gospels are authentic and free from alteration. We have already discussed the state of these Gospels and established the fact that the Christians have no evidence proving their authenticity.

The letters are just as weak. The word of Paul, who spoke a lot about the redemption, cannot be taken. This is because, he never saw Christ, nor did he hear him. What he has mentioned also he did not claim the he heard it from the disciples. This is therefore from himself.

2) Secondly, in all the texts that they have mentioned as evidence supporting the redemption, there is not a single mention as to the sin that the Christians claim was being redeemed.

This is the sin of Adam that, according to the claims of the Christians, passed on to his progeny through inheritance. None of the texts specify this nor do they mention it. This is itself shows that this claim is nothing but one invented by

140 These were mentioned by the author of the book “*Kaffaratul-Maseeh*” pg. 123-135

the later Christians who tried to use it to ratify the inaccuracy of the belief of the redemption.¹⁴¹

3) Thirdly, the words of the Christians about the sin that Christ redeemed by his alleged crucifixion on the Cross, are confusing. The Christians do not state the sin that Christ redeemed.¹⁴²

4) Fourthly, Christ being the Redeemer of sins can mean one of two things.

The first is that he is the Redeemer of the sins of mankind that were committed in the past, or those that will be committed in the future. Both of these meanings are false. As for the sins of the past, they do not deserve divine redemption according to their claim. It was sufficient for the Jews before them for example, to repent and offer up a sacrifice.

As for the future sins, the Christians cannot claim that the crucifixion of Jesus was an atonement for this, because this would mean they have the license to commit these sins and that there are no punishments attached to any sin no matter how grave it might be.

This redemption was accomplished by repentance and sacrifice among the Jews before them, and this was sufficient. As for the redemption of future sins, the Christians can in no way claim that the crucifixion redeemed these sins, because this means that it made everything permissible and that there is no punishment for any sin

141

What seems to be the case is that the first person to mention that the sins which Christ redeemed were those of Adam (that were inherited by his progeny according to their belief), was Agustinus 430). He based his statement on Paul's words that stated: "By one man sins came into the world." He was opposed at that time by Pelagius of Ireland who disagreed with the statement that the sins of Adam were inherited by his progeny, and who held the view that each person was responsible for his own sin and committed them by himself. After a long debate, the Byzantine Emperor intervened and passed a decree denouncing Pelagius and ordering the banishment of anyone who upheld his doctrine. In this way the belief of Agustinus about the original sin became established.

[See. *History of the Church* by John Lortie

vol.6 p.201-207]

¹⁴²See Al-Masehiyah Al-Asliyyah (The Original Christianity) 116-125

however great it might be. This nullifies the call of Christ of his disciples and that of Paul also.

It also frees one of all sin and wrongdoing and opens the door for all iniquities and disbelief.

It must be noted, that whenever atonement is mentioned, only sins previously committed are meant.

Secondly, the claims of many Christians that the atonement was for the sins of Adam that passed to his progeny, is a false claim as was mentioned before. Further proof of this will be mentioned later. The true meaning of their statement about redemption is that they have invented this claim of redemption with out having any proof, not from texts, nor from logics. This was done so that they may justify the issue of crucifixion that the belief, and in order to clear Christ of the atrocious dishonour associated with crucifixion which is a cruse. They therefore claimed that this crucifixion was, in fact, an honour and the ultimate goal of the message of Christ and had it not been for the crucifixion, Christ would not have come.¹⁴³ So they started humming around this issue and searching for some avenue to make it acceptable and logical. Their words however only increased the ambiguity of this issue for the reader and listener. The following are some excerpts from the words of J.R.W Sitet taken from his book, “The Original Christianity”. He begins his discourse about the meaning of the crucifixion in the following way:

“But I will not venture to deal with this topic [the meaning of the crucifixion] before I frankly admit that much of it will remain a hidden secret. This is because the crucifixion is the axis around which the events of history revolve.

¹⁴³The author of the book The Original Christianity states: “There is no exaggeration in the statement that the main character in the Book is Christ the Messiah, and the main objective of his life as is portrayed in the book, is his death...” p.105 He then states, “this is because the cross is the symbol of our faith... there is no radiance without the cross and no Christianity without the cross” p.110

1) How wonderful it is that our weak minds cannot perceive it completely,¹⁴⁴ and there must come a day when the veil will be lifted and all the riddles will be solved and we can see Christ as he truly is.”¹⁴⁵

At the end of his discourse and after much philosophical speech, of about ten pages, he states,

“It is amazing that this story that is that is unique to Christ, the son of God who bore the burden of our sins, is not loved in our time. It is said that his carrying our sins as well as freeing us from being punished for them is unjust and not befitting him and it is possible to change it to ridicule and mockery.”

He then continued, *“Above all we must not forget that “All is from God” as a result of His mercy and condescending blessings, for no judgment was passed on Christ that he was not ready to bear, for God was in Christ rectifying the world himself.*

So how is it possible for God to be in Christ and at the same time make Christ an offence for our sake? This is what I am not able to answer. The apostle (Paul) himself however, placed these two facts side by side and I completely accept the idea, just as I accept Christ of Nazareth is a man and God in one person. Even though this may seem contradictory on the Surface, I see it in his works, just as I see it in his person. If we are unable to solve this contradiction or break the code of this mystery, we must accept the truth. This is because, Christ as well as his disciples, declared that he bore the burden of our sins. This means that he took the penalty for the sins for us, as the book has taught us.”¹⁴⁶

We are astonished by this admission, that this belief is not understood, yet they adhere to it. This is the height of misguidance and deviation. It would have been better for them, if they did not understand these issues, to review their sources in order to ascertain the truth. The sources themselves are the foundations of the deviations and misguidances found among the Christians, whether it be in the Gospels or the adjacent letters. Our astonishment is allayed somewhat, when we know that the deviation and

¹⁴⁴Undoubtedly, if the writer looks carefully and uses his intellect he would realize the fallacy of this doctrine. He will also recognize its false constituents that the mind cannot accept. He has however, chosen to abandon the use of his mind and instead declare that it is impossible to be understood. What is false today however, will remain false forever.

¹⁴⁵Maybe he means that this will remain a secret until the Second Coming of Christ. Is it fitting however, that the people remain ignorant all this time? It is obvious that whenever the Christians are unable to understand any aspect of their belief, they declare that it is a secret.

¹⁴⁶The Original Christianity (Arabic) p.110-121

misguidance of the Christians is in fact an improved version of the former paganism. The Christians found it to be an improvement compared to the paganism that they practiced before. They are not aware of Islam and the truth, beauty, clarity and cohesion that it contains, which gives one the composure and confidence because of its beliefs.

If the Christians and the people of the Book in general, heed the divine call of what was mentioned in the Qur'an, they will discover many ways out of the confusion that they find themselves in and from which they are unable to get out. Many ways will open up in front of them. Among these calls in the Qur'an are the following two verses which contains the solution to their plight. The first of these verses are:

{ يا أهل الكتاب قد جاءكم رسولنا يبين لكم كثيراً مما كنتم تخفون من الكتاب، ويعفوا عن كثير، قد جاءكم من الله نور وكتاب مبين، يهدي به الله من اتبع رضوانه سبيل السلام ة يخرجهم من الظلمات إلى النور بإذنه ويهديهم إلى صراط مستقيم } المائدة: ١٥-١٦

“O people of the Scripture! Now has come to you Our Messenger (Muhammad (ﷺ)) explaining to you much of what you used to hide from the scripture and passing over much. Indeed, there has come to you from Allah a light and a plain Book.

Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His will unto light and guides them to the straight way (Islamic Monotheism)
[Qur'an 5: 15-16]

The second is:

{ قل يا أهل الكتاب لا تغلوا في دينكم غير الحق ولا تتبعوا أهواء قوم قد ضلوا من قبل وأضلوا كثيراً وضلوا عن سواء السبيل } المائدة: ٧٧

“Say (O Muhammad (ﷺ)) “O people of the Scripture! Exceed not the limits in your religion other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path”
[Qur'an 5:77]

***Additional proof as to the falsehood of the Christian claim:**

The claims of crucifixion and redemption are truly contradictory to both the law and sound reasoning. Among the things which attest to this are as follows.

1. Adam, whose sin was supposed to be redeemed through the crucifixion, repented.

Allah said:

{ثم اجتباه ربه فتاب عليه وهدي}

Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.”

[Qur'an 20:122]

Allah also accepted his repentance. He was also punished, by being cast out of Paradise. His progeny was affected by this punishment even though they were not the ones for which it was intended. The Jews also mention in their book, that Allah said to Adam *“Because you have eaten today of the tree you will positively die”*
[Genesis 2:17]

This is what happened to Adam after he ate from the tree. He and his wife were cast out from Paradise to the Earth, where they both died. In this way, they were both punished. The Jews have also mentioned their being thrown out of Paradise to the earth, a place that has tiredness and toil. Where then did the Christians get this claim about original sin!?

2. What Adam did was to eat from the tree under the deception and coercion of the devil. This was his transgression of Allah's rights who had forbidden him to eat from it. This sin therefore, does not require God to descend and be humiliated and crucified in order to please Himself. In fact, it is sufficient for him to accept the repentance of and forgive this sin. This what happened as the Qur'an mentioned.

3. What Adam did, can be considered minor compared to what some of his progeny did, by blaspheming Allah, mocking Him, worshipping others besides him and committing iniquities throughout the land like murder, spreading vice and confusion, killing His prophets and waging war against His servants etc. These are far greater sins than that committed by Adam. Based

on the doctrine of the Christians therefore, it is necessary for God to continuously descend, in order to be crucified, so that His justice and mercy may be joined.

4. If Christ, who was supposed to be Allah, was crucified, then this took place without any meaning, for the sin of Adam is not in the minds of his progeny, what man is concerned about, and what scares him, is his own sin. This is not covered by the redemption of Christ.

5. None of the previous prophets mentioned the sin of Adam, nor did they ask Allah to forgive him this sin. This shows that this was invented by the Christians.

6. Based on what the Christians state, the previous prophets, propagators and righteous people were all calling to falsehood before Christ. They were misguided, for they never directed the people to the truth of this sin and made them understand its danger, as the Christians have understood it.

7. All the previous prophets and servants of Allah are doomed because this sin was not redeemed for them. This is because its redemption can only take place through the crucified Christ.

8. There was a very long period between Adam and Jesus. This means that God remained confused during all this time, until He decided on this method to conclude the truce between Himself and mankind!!

9. Adam was the one who committed this sin. It therefore does not pass on to his children. They do not deserve to be punished for it, because no one is punished for the crimes of others. This contradicts the laws of justice. Allah has mentioned this in the Qur'an:

{**لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ**} (النجم: 37)

**“That no burdened person (with sins) shall bear the burden
(sins) of another”** [Qur'an 53:38]

It was also mentioned in the Torah, in Deutonomy 24:16:

“Fathers should not be put to death on account of children, and children should not be put to death on

account of fathers. Each one should be put to death for his own sin.”

10) Is it just, that other than the sinner be punished? Christ, according to the Christians, was the son of God. He was therefore, not a human nor of the progeny of Adam. So, how then can he be punished, instead of Adam and his progeny. Their claim that he took on the body of a human, still does not alleviate this fact, because he was not, according to their claim, a human being.

11) Christ, according to the Christians, was the Son of God. So where is the mercy that makes Him, according to their claim, show sympathy on His servants and creation, and neglect His own son, to be punished, persecuted, cursed and humiliated and subjected to a horrid death!?

12) Christ, according to the Christians is the Son of God, and he is God. The one who was crucified however is cursed. [Allah is far removed from what they claim] Is there any disbelief worse than this. Is there any lie on Allah greater than this!? Allah however warns:

{ سيجزيهم وصفهم إنه حكيم عليم } الأنعام: 139

“He will punish them for their (false) attribution. Verily, He is all Wise, All-Knower.”

[Qur'an 6:139]

13) Is it befitting or logical, for Allah to descend from his highness and throne and allow Himself to be subjected to humiliation punishment and crucifixion, at the hands of His worst enemies, the Jews-the killers of prophets, and the pagan Romans?!

Then why would He do this? To satisfy Himself?! For whose sake? For the sake of **His** slaves?!

This is not possible to be said, nor is it accepted by any means. In fact, one must seek refuge in Allah from the devil, the cursed one, whenever such thoughts and suggestions come to mind. He must say “Far removed is Allah from this great lie!”

14) Based on this doctrine of atonement, the kindest people and the ones to whom the Christians, and mankind in general, should show the most gratitude are the Jews, the Romans and the one who betrayed Christ. This is because they helped Christ to fulfill the main purpose for his coming, - his death on the cross.

15) All of Christ's action and propagation, based on this belief of the Christians, would tantamount to mere acting, in which Christ played his role well. This made the Jews angry with him, so they hung him on the cross!

16) Based on the claim of the Christians, that Christ was the redeemer of mankind with his blood, it means that there is no need to believe in him nor to believe that he was crucified nor his divinity- because the sin has been redeemed or alleviated from all of mankind by his sacrifice. This is like someone who has loan or debt to repay and someone pays it for him. Such a person has been relieved of his obligation by this repayment. The Christians obviously cannot be of this opinion.

17) The claim of the Christians, that the crucifixion was done to a human body that took on the burden of the sins and this body died, is a claim that is contradicted and refuted by the story of the resurrection of Christ. If the embodiment was for him to carry the sins, then it was imperative that this body be destroyed after the cleansing of its sins.

18) The claim that Christ resurrected from his tomb, and that they touched him to confirm that it was him, then he was raised up to heaven, contradicts the claim that he was the son of God and he took on the form of a human. This is because, the purpose of this embodiment was already accomplished. In addition, there was no need for further embodiment, since Christ was not going to need a body to sit, according to the Christians, on the right hand of his father. This is extremely clear, if only the Christians would only think.

After all of this, it is justifiable that mankind asks:

“Are the Christians of such a high level of intelligence and devilish intolerance, that they are unaware of the fact that they anger Allah and Christ, by these false claims that they put forward and adhere to, despite having no legal nor logical evidence. Yet, they do this claiming that they are displaying their deep love for God and Christ?!!

Or are they on such a high level of stupidity that makes them unable to distinguish between what is true praise and love and what is defamation, mockery, hatred and malice, discharged on Allah and His noble prophet, Christ (ﷺ)?

Allah has spoken the truth in saying:

{أَفَمَنْ زَيْنَ لَهُ سُوءَ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنْ لَمْ يَضِلْ
مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ، فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ
حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ}

(فاطر: ٨)

“Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allah sends astray whom He wills, and guides whom He wills. So do not destroy yourself in sorrow for them. Truly, Allah is the All-Knower of what they do!” [Qur'an 35: 8]

In my concluding statement, about this false belief, attention must be drawn to the fact, that the entire Christian religion and call to Christianity, is based on the doctrine of crucifixion. There is no attraction in Christianity for people, and there is nothing in it to discuss or present to the people, except this issue of crucifixion and atonement, which they concentrate on severely. This is done, by telling people that they are doomed, and that their deeds are rejected, and from birth, or even before they were born, they are under the anger of God. This makes the ignorant person feel a deep sense of guilt for this calamity and wrong doing that he had no part of. After they give people this feeling of guilt for sins and wrong-doings, and instill in them this fear of destruction, they open up for them the door of hope in the crucified Christ. So they claim that this noble act, committed by Christ, was for the sake of mankind and they invite them to believe in him. If such a person is not enlightened by the light of divine guidance and the light of Islam, he would think that this a good opportunity to save himself. The poor fellow is not aware that these are mere claims made without any shred of evidence and the people making this claims have not been able to provide themselves through

evidence, with true conviction and satisfaction. They merely believe that this is the case and they have nothing more than this belief. This is the extent of their knowledge even though the truth is opposite to what they claim and they have no guidance nor light whatsoever in this matter.

Christ's Judgment of Mankind:-

The Christians say that Christ will take on the task of judging mankind on the Day of Judgment. Evidence for this is taken from the Gospels of John and others. Among the evidences are the following:-

In the Gospel of John 5:26 it states:

“For just as the father has life in Himself, so he has granted also to the son to have life in himself. And He has given him authority to do judging because Son of Man he is.”

The second letter of Paul to the Corinthians 5:10 states:

“For we must all be made manifest before the judgment seat of the Christ, that each one may get his award for the things done through the body, according to the things he has practiced, whether it is good or vile.”

The authenticity of this doctrine is dependent on the authenticity of its source-the Gospels or the letters. We have already discussed the Gospels. It was shown that the Gospel of John carries the least degree of authenticity. Paul's words in his letters are also not acceptable. This is because, he was a very fanatical Jew. He was the first to change Christianity from its original form of Monotheism, to one of polytheism, by proclaiming the divinity of Christ, among other things.

The Muslims however, believe that it is Allah, the Exalted, who will Judge mankind on the Day of Resurrection, and that the prophets will be witnesses to their people.

Christian belief about Resurrection, Paradise and the Hell Fire.

The Christians believe that it is the body that will be resurrected. In the Dictionary of the Bible it states: *“According to the Bible, the Resurrection includes the resurrection of bodies, the changing of bodies and their remaining for ever.”*

It further stated, *“Christ also taught clearly that the dead will rise.”*
[pp.748-750]

The Christians also believe in the perpetual bliss of Paradise and the perpetual punishment of Hell. In the Gospel of Matthew 25:34, it states:

“Then the King will say to those on his right, “Come You who have been blessed by my father, inherit the kingdom prepared for you from the founding of the world...Then he will say in turn to those on his left, “Be on your way from me, you have been cursed into everlasting fire prepared for the Devils and his angels....and these will depart into everlasting punishment, but the righteous one into everlasting life.”

They believe however, that in Paradise there is no eating nor drinking nor marriage (sexual activity) nor any of the physical pleasures. They believe that the only pleasure will be to see Allah.

Michael Mina states: *“The bliss of the righteous is their communication with God and their seeing Him, the Exalted. And the seeing God is the greatest reward which surpasses all other good which fills the desires of mankind and satisfies his personal passions. In fact it his ultimate pleasure which he desired with all his feelings and to which all of the yearnings of his heart are turned.”*¹⁴⁷

Their denial of the presence of these physical pleasures in Paradise, goes back to their belief that the bodies on the Day of Resurrection will be spiritual bodies, having no need for food or drink, possessing no sexual desire and having no difference between the body of a woman and that of a man.¹⁴⁸

As evidence they use the two following texts: The first is found in the Gospel of Matthew (22:30) in which it states: ***“..for in resurrection neither do men marry nor are women given in marriage but are as angels in heaven.”***

The second text is found in Paul’s first letter to the Corinthians, 15:44, in which he speaks about the resurrection of the dead, ***“It is sown a physical body, it is raised up a spiritual body.”***

¹⁴⁷ Knowledge of Organized Theology (Arabic) p.1210

¹⁴⁸ op. cit. p1198

There is no evidence to support this claim by Paul, for this is another of his ideas and philosophies.¹⁴⁹

The texts attributed to Christ have nothing except denying that there will be marriage. It does not contain any denial of the presence of food, and drink. In the Gospels there is evidence of food and drink in the Hereafter. In the Gospel of Luke 22:29-30, it states that Christ said to his disciples who believed in him:

“And I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, that you may eat and drink at my table in my kingdom and sit on thrones to judge the twelve tribes of Israel.”

In the Gospel of Matthew 26:29, it states that Christ said to his students, after the last drink that he took with them. ***“But I tell you, I will by no means drink henceforth any of this product of the vine until that day when I drink it new with you in the kingdom of my father.”***

These texts contradict the previous texts that deny physical pleasure, and they prove the falsehood of these texts. The truth is, the inhabitants of Paradise will enjoy complete or total pleasure, as was mentioned by Allah in the Noble Qur'an, and as was, fully explained by the Prophet Muhammad (ﷺ). In addition, there is no logical reason why this should not be so, and Allah is able to do all things and His Grace is enormous.

¹⁴⁹ Apparently Paul got this belief from the Jews, because the Jews mentioned in the Talmud, “There is no food in the next world, nor is there drink, sexual passion, work, jealousy, malice nor hatred. The people of truth shall sit with crowns on their heads while they sing praises in the glory and majesty of God.”

[see Kunuz At-Talmud pg.

33]

C

Chapter Eleven

The Pillars of Faith in Islam.

After discussing the belief of the Christians, I find it necessary to briefly mention here the pillars of Faith in Islam. This is in order to present a clear picture to readers as to the difference between Islam and Christianity. The reader will therefore have the necessary information to compare the two.

The pillars of faith in Islam are six:

1. To believe in Allah
2. His Angels
3. His Books
4. His Prophets
5. The Last Day
6. Divine Destiny, both the good and the bad thereof.

1: Belief in Allah:-

The first, and most important of the Pillars of Faith in Islam, is the Belief in Allah. This to have the belief and certainty that Allah is One, and alone in His actions and attributes. It also entails that none should be worshipped except Him.

The explanation of this is as follows:

- i. He is unique in His entity, for He, the Exalted, is Alone and Self-Sufficient. He was not born nor begotten, and He has no mate, son, partner, rival, equal nor similar. This is the absolute uniqueness of this entity. The Qur'anic chapter, *Al-Ikhlaas* (The Purity), one of the greatest chapters in the Qur'an, is sufficient evidence to prove this point, because of what it covers of this belief.

In this chapter Allah states:

{ قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ. وَلَمْ

يَكُنْ لَهُ كُفُوًا أَحَدٌ } الإخلاص 4-1

“Say (O Muhammad (ﷺ)): “He is Allah, (the) One. Allah As-Samad (Self Sufficient Master, Whom all creatures need, He neither eats nor

drinks). *He begets not, nor is He begotten. And there is none equal or comparable unto Him.*”

- ii. He is unique or alone in His actions. This means, that one must believe that Allah, the Sublime, is the sole Creator. He alone created us, the Heavens, the Earth, and everything else. He is the One who is responsible for providing mankind’s provisions. He is the One who gives life to mankind and who brings about death. It is He alone who will judge them.

He therefore has no partner nor rival; not from among angels nor the prophets nor the Jinn nor mankind. Allah said:-

{ وَلئن سألْتهم من خلق السموات والأرض وسخر الشمس والقمر ليقولن الله، فأنى يؤفكون }
العنكبوت: ٦١
“If you were to ask them: “Who created the heavens and the earth and subjected the sun and the moon?” They will surely reply: “Allah.” How then are they deviating (as polytheists and disbelievers) [Qur’an 29: 61]

He also said:

{ الحمد لله الذي خلق السموات والأرض وجعل الظلمات والنور ثم الذين كفروا بربهم يعدلون }
الأنعام: ١٠
“All praise and thanks be to Allah, Who (Alone) created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equals with their Lord” [Qur’an 6:1]

Christ or anyone else, played absolutely no role in the creation. In fact, Allah alone created all of creation and they all depend on Him for their sustenance, and their life. He is the One who gives them life and takes it away.

- iii. He is also unique in His attributes. This means that one must adhere to the belief that Allah, the Sublime, has absolutely perfect attributes, and nothing or no one, resembles Him in these attributes and characteristics. Not only is He not resembled, but He also does not resemble any of His Creation. He has the attributes of hearing, sight, speech, knowledge, wisdom, strength, and will. He also has hands, face, etc. and other attributes of perfection. Even though these attributes are present in many of Allah’s creation, they are present in Allah in a form bearing no resemblance whatsoever, to that of His creation. His attributes therefore, are in a form befitting His Majestic and Holy being. The attributes of His creation are in

a form befitting their weak mortal entity. This is evident from the Qur'anic verse:

{ ليس كمثله شيء وهو السميع البصير } الشورى: ١١

“There is nothing like unto Him, and He is the All-Hearing, the All-Seer.”

[Qur'an: 42:11]

Allah also said:

ء: { .. ولم يكن له كفواً أحد } القرآن

“And there is none equal or comparable unto Him.”

[Qur'an: 112:4]

Not knowing the true nature of these attributes, does not take away from our belief in them, or in His characteristics. We all believe that we have soul for example, but we do not know its true nature. This however, does not take away from our believing that we have a soul.

In addition we are unable to fully know the true nature of His attributes. Allah said:

{ ولا يحيطون به علماً } طه: ١١٠

“And they will never encompass anything of his knowledge.” [Qur'an: 20 :110]

We therefore know the attributes of Allah. We do not know their true nature because Allah did not inform us about this. We have not seen Him, nor have we seen anything that resembles Him. Consequently, we cannot know the true nature of His attributes.

iv. He is unique, in that He, Alone, is worshipped. This means that none should be worshipped except Him. Prayer, prostration, bowing, sacrifice and vows, are only directed to Him. Supplications too, are made to Him only, without associating any partners with Him in any of these or other acts of worship. No angel nor prophet, nor anyone of His creation, whoever it may be, is associated with Allah in worship. If anyone directs any act of worship to any of Allah's creation, he has committed an act of *Shirk* or association of partners with Allah, and this is an act of *Kufr* or disbelief, and such a person rightly deserves to be sent to the Hell-fire to stay therein forever. This is because he diverted what is solely the right of Allah, to one who has no right to it. In this way, he has committed the greatest and most abominable of

oppressions. This is because, if Allah is the sole Creator, Sustainer, Life Giver, the One who brings about death, and Provider of bounties to His creation, then He is the only One deserving of worship and no one else.

The Qur'an is full of evidences supporting this belief. In fact, if one takes a good look at the Qur'an, he'll find that the entire book is evidence to support this belief. In addition, if one were to look closely at the biography and call of the Messenger (ﷺ), he'll find that most of the prophet's time was dedicated to advocating this type of monotheism. Anyone adhering to it, enters Islam, and anyone not doing so, has no part of Islam. Monotheism of worship is what the pagan Arabs and others objected to. They were polytheists and therefore rejected this aspect of the prophet's (ﷺ) call. This is why the call to Monotheism is so clear in the Qur'an and the *Sunnah*. In many verses of the Qur'an, Allah explained to us its true nature, as well as its opposite. This was also well explained in the *Hadeeths*. Among the Qur'anic verses that explain this, is Allah's words in the chapter considered to be the mother of the Qur'an, *Sura Al-Fatiha*. Every Muslim reads this chapter at least seventeen times a day in his daily during compulsory prayers. In this chapter it states: { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ }

"You alone we worship, and on You alone we depend."

[Qur'an: 1:5]

In another verse Allah states:

{ قُلِ اللَّهُ أَعْبُدْ مُخْلِصاً لَهُ دِينِي } الزمر: ١٤

"Say (O Muhammad (ﷺ)) "Allah Alone I worship by doing religious deeds sincerely for His sake only and not to show off, and not to set up rivals with Him in worship. [Qur'an 39:14]

In yet another verse Allah states:

{ قُلْ إِنْ صَلَاتِي وَنَسْكَي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ. لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ } الأنعام: ١٦٢-١٦٣

"Say (O Muhammad (ﷺ)) "Verily, my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the Worlds. He has no partner. And of this I have been commanded, and I am the first of the Muslims. [Qur'an: 7:162-163]

In the third chapter of the Qur'an entitled *Al-Imran*, Allah states:

{ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئاً وَلَا يَتَّخِذَ بَعْضُنَا بَعْضاً أَرْبَاباً مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ } آل عمران: ٦٤

“Say (O Muhammad (ﷺ)) : “O people of the scripture, come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then if they turn away, say: “Bear witness that we are Muslims.” [Qur’an: 3: 64]

In the chapter entitled *Al- Ma’ida*, Allah states:

{ وقال المسيح يا بني إسرائيل اعبدوا الله ربي وربكم إنه من يشرك بالله فقد حرم الله عليه الجنة ومأواه النار وما للظالمين من أنصار }

المائدة: ٧٢

“But the Messiah (Jesus) said: “O Children of Israel! Worship Allah, my Lord and your Lord.” Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zalimun (polytheists and wrong-doers) there are no helpers. [Qur’an 5:72]

There are many other verses that call to this belief.

The worship of Allah too, is the purpose for which mankind was created. Allah created everything else on the face of the earth, in order to assist mankind in fulfilling this purpose-the worship of the Lord of the heavens and the earth.

{ وما خلقت الجن و الإنس إلا ليعبدون. ما أريد منهم من رزق وما أريد أن يطعمون. إن الله هو الرزاق ذو القوة المتين }

الذاريات: ٥٦-٥٨

“And I have only created the Jinn and mankind so that they worship Me (Alone). I seek not provision from them, nor do I ask that they should feed Me. Verily, Allah is the All-Provider, Owner of Power, the Most Strong” [Qur’an: 51:56-58]

All that was mentioned before can be summed up in the testimony that is the most important principle in Islam, and without its fulfillment one cannot be a Muslim. This is the testimony: **“لا إله إلا الله.” “None (No God) deserves to be worshipped except Allah”**

The meaning of *la-ilaha* (لا إله) is that it rejects the existence of any god deserving of worship or it means that the one testifying to it, is in fact saying: “I hereby testify and acknowledge that there is no god worthy of worship.”

The second part of the testimony *illa Allah* (إلا الله), is a statement of acknowledgment that, the only one deserving of worship is Allah or the one testifying declares that Allah is the only one he worships after he rejected the worship of others. In the Arabic language, this affirmation after negation, absolutely singles out the thing affirmed. Thus in this declaration of faith, it singles out the worship of Allah. This means that the one making this declaration worships Allah only, without associating any partners with Him.

This doctrine is therefore very clear, and the legal evidences supporting it are also clear. In addition, it coincides with logical reasoning. The Torah and its accompanying books also support this doctrine. Moreover, it is also evident in the Gospels, if one looks at them carefully. How then does this clear logical doctrine compare to the doctrine of the Trinity to which the Christians call, and which they have not been able to strengthen with any evidence at all..not from their book, nor from their minds? Instead, they call on all those who look into the issue of the Trinity, to abandon using their minds and simply accept what they say and submit to it blindly. The author of the book, *"The Only True God"*, after a lengthy discourse and philosophical speech about the Trinity, states:

"We exalt every personality that we don't see, due to what was mentioned of them in the Bible. We exalt the Holy Trinity, because of its mention in the Bible and not because of our inability to perceive it or to explain it. So it is imperative that pompous, vain man set aside his rigid, humanly ideas, and move with the book given to us by the Spirit of God, in order to fill our lives with the true divine thoughts on the entity of God, embodied in three divinities... but the vision that cripples the thoughts of the ignorant, erring person and confirms the thoughts of God in the Bible, is the correct vision that was chosen for us by the spirit of God, and this is the thought that takes the place of our inability to perceive the true nature of the Eternal God."¹⁵⁰

Observe therefore, how he asks you to abandon your mind, to put it aside and submit to the claim of the Trinity, that the mind cannot accept, as the author of this book has just told you.

After seeing this, it is compulsory on mankind, upon whom Allah has bestowed a mind to discern light from darkness, truth from falsehood and things supported by evidence from those that are merely claims void of any evidence, to choose, after being honest with himself.

This is because, the benefit of this decision would rest with him alone. Allah is free and not in need of His entire creation. Allah is not hurt by the disbelief of the Disbelievers, nor by the heresy of the heretics, for He is *AL-Ghany, Al-Hameed* (Rich and Free of all wants, Owner of all Praise.)

Allah said:

¹⁵⁰ P.60

**{وقال موسى إن تكفروا أنتم ومن في الأرض جميعاً فإن الله
لغني حميد}**

إبراهيم: ٨

“And Moses said: “If you disbelieve, you and all on Earth together, then verily! Allah is Rich (Free of all wants), Owner of all Praise.”
[Qur'an 14:8]

Allah also stated:

**{ إن تكفروا فإن الله غني عنكم ولا يرضى لعباده الكفر وإن
تشكروا يرضه لكم ولا تزر وازرة وزر أخرى ثم إلى ربكم
مرجعكم فينبئكم بما كنتم تعملون إنه عليم بذات الصدور}**
الزمر: ٧

“If you disbelieve, then verily, Allah is not in need of you, He does not like disbelief for his slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, so He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts.”
[Qur'an: 39:7]

Belief in the Angels-

Among the pillars of Faith in Islam, is belief in the Angels. They are among the noble slaves of Allah, and carry out His commands. Allah created them from light. They possess wings either in pairs, threes or fours. They worship Allah, praise him night and day, and do not abate in their actions. Allah has also given them many responsibilities. Among those that we know are:

1. Gabriel, who is responsible for bringing revelation.
2. Mika'eel, who is responsible for bringing rain.
3. Israfeel, who is responsible for blowing the trumpet on the Day of Resurrection.
4. Malik-ul Mout (Angel of Death), who is responsible for taking the souls out of people at the time of death.

And there are many other responsibilities mentioned in the Qur'an and the pure Sunnah.

Belief in the Books.

Another pillar of faith in Islam, is the belief that Allah revealed books to his Messengers, to be the guiding lights for the people.

Among these books are the Scrolls that were revealed to Abraham, the Torah revealed to Moses, the Psalms revealed to David, the Injeel or Gospel revealed to Jesus, and the Qur'an revealed to Muhammad, (may the peace and blessings of Allah be upon them all.)

We, Muslims, believe in the Torah that was revealed to Moses. As for the Torah (Old Testament) that the Jews and Christians use today, we believe that this is not the original Torah but that it was altered and tampered with by the Jews according to their own whims and fancies. Allah said about the Jews.

{فويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمن قليلاً . فويل لهم مما كتبت أيديهم وويل لهم مما يكسبون} البقرة: ٧٩

"Then woe to those who write the book with their own hands and then say, 'This is from Allah,' to purchase with it a little price! Woe to them for what their hands have written and woe to them for what they earn thereby." [Qur'an 2:79]

We also believe in the Gospel that was revealed to Isa (Jesus). The Gospels used by the Christians today however, are not attributed to Jesus even though they may contain somethings or some parts of the original Gospel. The Christians however, have lost the original Gospel and what they now have, may only contain parts of the Gospel of Isa. Allah says:

{ومن الذين قالوا إنا نصارى أخذنا ميثاقهم فنسوا حظاً مما ذكروا به} المائدة: ١٤

"And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them." [Qur'an:5:14]

Speaking to the people of the Book the Jews and the Christians, Allah says:

{ يا أهل الكتاب قد جاءكم رسولنا يبين لكم كثيراً مما كنتم تخفون من الكتاب ويعفو عن كثير} المائدة: ١٥

"O people of the Scripture! Now Our Messenger has come to you explaining to you much of what you used to hide from the Scripture and passing (i.e. leaving out without explaining) over much." [Qur'an 5:15]

The Qur'an on the other hand is the last book of Allah. This book is preserved, free from change, alteration and replacement. In it there is guidance and integrity. It is the clear light, the strong rope and the source of success and happiness in the life of this world as well as the hereafter, for anyone who adheres to it and is guided by its light. For anyone who rejects it however, there is nothing but destruction, loss and ruin. Allah said:

{فمن اتبع هداي فلا يضل ولا يشقى. ومن أعرض عن ذكري
فإن له معيشة ضنكا ونحشره يوم القيامة أعمى. قال رب لم
حشرتني أعمى وقد كنت بصيراً. قال كذلك أتتك آياتنا
فنسيتها وكذلك اليوم تنسى} طه: ١٢٣-١٢٦

“..Then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.

But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.”

He will say: “O my Lord! Why have you raised me up blind, while I had sight (before)

(Allah) will say: “Like this, Our Ayat (proofs evidences etc.) came to you but you disregarded them, and So this Day, you will be neglected, (in the Hell-Fire, away from Allah’s mercy).”

[Qur'an :20:123-126]

Belief in all the Messengers:

Another of the pillars of faith in Islam is the belief that Allah, out of his mercy for His creation, chose Messengers and Prophets from among mankind. These Messengers and Prophets were the most perfect of mankind in knowledge, piety, character, worship and obedience to Allah, the Exalted. They were in one sense, just like all other human beings in that they got ill, felt tired, got hungry, died and ate. Allah however elevated the status of these men, by choosing to send revelation to them. This was so that they might convey Allah's religion to the people.

Among these Messengers and Prophets were: Nuh(Noah), Hud, Saleh, Shu'aib, Ibrahim, Isma'eel, Ishaq, Yacoub, Yusuf, Musa, Harun(Aaron) Dawood, Sulaiman, Isa(Jesus), and Muhammad [may Allah's peace and blessings be upon them all]

The last of the Prophets sent to the tribes of Israel, or the Jews, was Jesus (peace be upon him). After him, no other prophet came to the tribes of Israel. Our prophet, Muhammad (ﷺ) however, is the final prophet of all. No prophet is to come after him. There was also no prophet between him and Jesus. It is therefore compulsory that one believes in all the Prophets. He must believe that they were the Messengers of Allah, whom He chose and elevated, to be the conveyers of His revelation and callers to His religion. May Allah's blessings be upon all of them.

Belief in the Prophethood of Muhammad (ﷺ)

[Belief in and proof of his Prophethood (ﷺ)]

The Prophet's Muhammad's (ﷺ) full name was: Muhammad, son of Abdullah, son of Abdul Muttalib from the tribe of Hashim, a branch of the Quraish. Quraish's lineage goes back to Isma'eel, son of the prophet Ibrahim Al-khaleel. (Peace and blessings be upon the both of them.)

It is common knowledge among the Jews, Christians and Muslims, that Allah promised Ibrahim that He will place the prophethood in his progeny. Allah said:

{ وجعلنا في ذريته النبوة والكتاب } العنكبوت: ٢٧

"And We ordained among his offspring Prophethood and the Book."
[Qur'an:29:27]

In the Old Testament, In Genesis 22:17 it states that God (Allah) said to Ibrahim:

"I shall surely bless you and I shall surely multiply your seed like stars of the heavens and like grains of the sand that are on the seashore; and your seed will take possession of the gates of his enemies. And by means of your seed all nations of the earth will certainly bless themselves...."

If one honestly looks at this text, he will see that he'll be faced with one of two situations.

The first situation is that this text refers to our prophet Muhammad (ﷺ) because he is the only Prophet sent to all of mankind: Allah said:-

{ وما أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا } سبأ: ٢٨

"And We have only sent you (O Muhammad (ﷺ)) except as a giver of glad tidings and a Warner to all mankind."

[Qur'an 34:28]

He is the only one by whom Allah caused His religion to spread throughout the earth. All tribes of the world received the blessing of the call of Muhammad to Islam. You cannot find any nation, that has not heard about Islam. Allah also made him victorious over all his enemies, and the rule of Islam spread from East to West, North and South, into the furthest of places within a very short period. This has never been the case with any other religion or nation.

The second situation is that the text is not authentic, because it does not apply to any other than the Prophet Muhammad (ﷺ). The entire earth was not blessed by the call of Moses. This is despite the fact that he was the

greatest prophet sent to the Children of Israel. In fact, his call was limited only to the Children of Israel. This was also the case of the prophets coming after him.

As for Jesus, he was also a prophet sent to the Children of Israel. He was not victorious over his enemies. In fact, he did not even fight them. The Christians also claim that he is the son of God, so according to their claim, he is excluded from the progeny of Abraham (Ibrahim). Even though they claim that he is the son of Mary in body, this does not change anything that the Christians claim about him.

On this basis, this text is one of the evidences against the Jews and the Christians, for it testifies to the coming of Muhammad (ﷺ).

Our prophet Muhammad is the seal of the Prophets.

{مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ}

الأحزاب: ٤٠

“Muhammad is not the father of any of your men-folk, but rather the Messenger of Allah and the Seal (last) of the Prophets.”

[Qur'an 33:40]

In a prophetic tradition reported by Abu Hurairah he said. The Messenger of Allah (ﷺ) said:

“My similitude in comparison to the other Prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go around about it and marvel at its beauty, but say: Would that brick be put in its place!’ So I am that brick, and I am the last of the Prophets.”

[Al- Bukhari,

Vol.4, Hadeeth #735]

Abu Hurairah also reported that the Messenger of Allah (ﷺ) said: ***“I was favored over the other prophets by being given six things: Comprehensive speech, I was made victorious through fear, the spoils of war were made lawful for me, the earth was made a masjid and a means of purification, I was sent to all peoples, prophethood was sealed with me.”*** [Muslim]

These texts clearly prove that the door of prophethood was closed with the coming of Muhammad (ﷺ), and he was the final Prophet. Thus, whoever comes after him and claims prophethood has made a false claim. It is important here to point out, that none of the Prophets before Muhammad claimed to be the seal of the Prophets. The Jews and the Christians do not possess a single text stating that the seal of prophethood was with Moses, or Isa (peace and blessings be upon them) or with any other than them. The door of prophethood therefore, was still open after Jesus. It was only closed after the coming of our Prophet Muhammad (ﷺ). On this basis it is not right for any Christian to reject the Prophethood of Muhammad, until he has endeavored to look into it and to ponder over what he called to and

instructed. He should seek the truth, without harboring any prior prejudices. He must also constantly ask Allah for guidance. If he does this, he will find the truth, by Allah's will.

Allah strengthened the Prophet Muhammad (ﷺ) with many miracles. This was to prove the authenticity of his prophethood to all those who first of all, free themselves of vain desires and prejudices. These proofs were numerous indeed, and they can be divided into two groups:

1. Intangible (abstract) 2. Tangible (physical)

Intangible:

1. His honesty and truthfulness, for which he was well known, even before taking up his mission.

Before revelation came to him, the Prophet (ﷺ) was called, *As-Sadiq, Al-Ameen [The Truthful and the Trustworthy]*.

Proof of this is seen in the incident that took place while the Prophet Muhammad (ﷺ) was a youth. The Quraish tribe disputed among themselves over who was to put the black stone of the Ka'ba in its place, after the restoration of the Ka'ba that had been destroyed. They finally agreed to accept the judgment of the first man to walk through the door of the Ka'ba. The first person to enter was Muhammad (ﷺ), and this was before he was commissioned with prophethood. When the Quraish saw him, they said, "This is the trustworthy, we'll accept his judgment, this is Muhammad." So the prophet Muhammad settled the issue between them, by placing the black stone in the middle of a sheet of cloth and having a representative from each tribe hold a part of the cloth. They all raised the stone to its place then Muhammad himself took the stone in his hands and place it in its position in the Ka'ba.

Another example of the Quraish's confirmation of the truthfulness of the Prophet (ﷺ)- was reported in Muslim on the authority of Ibn Abbass (ؓ). He said: "The Prophet (ﷺ) went out and climb the mount of Safa and cried out to the people. So they said, "Who is calling out like that." They said, "Muhammad." So they gathered around him. He began calling, "O tribe of so and so, O tribe of so and so, O tribe of so and so, O Bani Abdul Manaf, O Bani Abdul Muttalib," So they all gathered around him. So he said: What would you say, if I were to inform you that there was an army at the foot of that mountain, would you all believe me" They said: "**We never experienced lies from you.**" So he said, "Verily I am a Warner to you, before the coming of a severe punishment." [Muslim]

At that time the Quraish tribe worshipped idols.

Another example of the truthfulness of the prophet Muhammad (ﷺ), can be seen from the encounter of Abu Sufyan Ibn Harb-while he was an idol worshipper and an avowed enemy of the Prophet Muhammad (ﷺ), with

Heraclius, the Ruler of Rome. Among the questions that Heraclius asked Abu Sufyan about Muhammad (ﷺ), was: **“Did you all accuse him of lying before he said what he said (i.e. that he was a prophet)?”** Abu Sufyan said: **“No.”**

Heraclius then gave his reason for asking the question, he said, “I asked you if you accused him of lying before he said what he said, and you said, no. This is because, I know that he would not leave-off telling lies on people and tell lies on Allah.”¹⁵¹

The Quraish used to consider him to be trustworthy, even after his commissioning and despite their enmity towards him. The people used to leave their valuables with him for safe-keeping. When the Prophet (ﷺ) made the Migration to Medina, he instructed his cousin, Ali, to remain behind and return the possessions of the people that he had been keeping for them.

Ibn Hisham said: “While the Messenger was in Makkah, there wasn’t anyone who had something and feared for its safety, except that he left it with him (Muhammad), because they knew his truthfulness and trustworthiness.”

These are actual situations which prove the authenticity of the person involved and that he was truthful in his claim, and that it was not possible for him to refrain from lying on people and then lie on Allah.

2: The Agreement of His call with that of the Prophets before him.

A distinct proof of the prophethood of our prophet Muhammad (ﷺ) was that he did not come with anything new. Instead, he followed the pattern of the prophets before him and advocated the same message that they advocated. Allah stated in the Qur’an:

{وما أرسلنا من قبلك من رسول إلا نوحي إليه أنه لا إله إلا

أنا فاعبدون { الأنبياء: ٢٥

“And we did not send any Messenger before you (O Muhammad) except that we inspired them (saying): La Ilaha illa Ana[None has the right to be worshipped except I(Allah). So worship me (Alone and none else). [Quran: 21:25]

{وما أرسلنا من قبلك إلا رجالا نوحي إليهم فاسألوا أهل الذكر

إن كنتم لا تعلمون { النحل: ٤٣

“And we did not send (as our Messengers) before you (O Muhammad) any except men, whom we inspired, (to preach and invite mankind to

believe in the Oneness of Allah.) So ask of those who know the scripture, if you know not."

[Qur'an: 16:43]

These verses and many more like them, show clearly that the call of the prophets was one in the same. They also show that our prophet Muhammad's call was the same as that of the previous prophets and that he followed their path. Whoever examines the Torah (Old Testament) would realize that the essence of the call of Moses was one to Monotheism and the rejection of polytheism. This was the case with all the prophets who came after him and before him, as mentioned in the Torah and its adjacent books, some of which the Jews attribute to the prophets.

This congruity between the call of the Prophet Muhammad and that of the other prophets, was what Waraqa ibn Naufal, the Christian cousin of Khadeeja, the wife of the Prophet(e), used to prove the authenticity of the prophethood of Muhammad(e). Al-Bukhari reported that Aisha [may Allah be pleased with her] said about the prophet (e) receiving revelation in the cave of Hera, that, "Khadeeja, the wife of the Prophet(e) took him to her cousin Waraqa ibn Naufal, and he was a person who had become a Christian before the days of Islam. He used to write Hebrew. So he wrote the Gospel in Hebrew as much as Allah would have him write. He was now however, an old blind man. So Kahdeeja said to him. "Listen to the story of your nephew, O my cousin."

Waraqa asked, "O my nephew what have you seen?" When Allah's Apostle described what he had seen, Waraqa said, "This is the same one who keeps the secrets (i.e. angel Gabriel) whom Allah sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out, then I would support you strongly." But after a few days, Waraqa died and the Divine inspiration also paused for a while."¹⁵²

Najashi, the King of Habasha (Ethiopia) during the time of the Prophet Muhammad (e), also used this proof, to prove the authenticity of the prophethood of Muhammad (e). Imam Ahmad reported, with his chain of narrators on the authority of Umm Salamah, the conversation that took place between the Emissaries sent by the Quraish to seek the expulsion of the

152

[Al-Bukhari vol.1 Book of Revelation. Hadeeth #3]

early Muslims, who fled to Ethiopia to escape the persecution they were suffering in Makkah, and Najashi, the king of Ethiopia. The king called the companions of the Messenger of Allah (ﷺ) who were in his country, to hear their defense in the face of the accusations against them made by the Quraish. When they came to him, Ja'far ibn Abi Talib spoke on behalf of the companions and said: "O king! We lived in the depth of ignorance, we worshipped idols, ate dead meat, and committed unchaste deeds. We severed family ties and were inhospitable to our neighbors. The strong overpowered the weak. We were like this, until Allah sent us a messenger from among us. We knew his lineage, truthfulness, trustworthiness and purity. So he called us to the Oneness of Allah in worship. He also called on us to reject the stones, idols and all things that we, as well as our forefathers, used to worship other than Allah. He ordered us to tell the truth, to fulfill our trusts, to maintain family ties and to be kind to neighbors. He also ordered us to abstain from evil and killings. He forbade us from vices, giving false witness, taking the wealth of the orphans, and speaking ill of women. He called on us to worship Allah alone, associating no partners with him, to offer prayers, to pay alms, to fast.." [and he mentioned all the acts of Islam.

Najashi said, "Do you have anything with you of what he brought (i.e. revelation) from Allah."

Ja'far replied in the affirmative and recited the opening verses of Surah Maryam, wherein the story of the birth of John and Jesus, and an account of Mary having been fed miraculously are told. Thereupon the king and his priests were moved to tears. It is said that the tears rolled down his cheeks and even wet his beard. Najashi then said, "It seems as if these words and those which were revealed to Moses, are the rays of light which have radiated from the same source."

So Najashi used the fact that the call of the prophet Muhammad (ﷺ) was in no way different to that of the prophet Moses, as proof of the authenticity of his prophethood.

3: The prophet called to that which was good and made unlawful or prohibited that which was evil.

To see clear evidences of the authenticity of the call of the prophet Muhammad (ﷺ), one simply has to examine his call and the way of life that he advocated. In relation to the worship of Allah, the prophet (ﷺ) stressed pure monotheism. In relation to general character and dealings with others, the prophet Muhammad called to all that was noble and prohibited all that was vile and corrupt. In fact, the prophet Muhammad (ﷺ) said, "I was sent to perfect noble character."

Heraculius, the Emperor of Rome, used this aspect of the prophetic call as one of the proofs of its authenticity. In his encounter with Abu Sufyan, Heraculius asked, "What does he order you to do?"

Abu Sufyan replied, "He orders us to perform prayer, pay Zakat (poor due), maintain family ties and stay away from illegal sexual relations."

Heraculius replied, "If what you say is true, then he is truly a prophet. I was aware that a prophet would appear, but I did not think that he would come from you people... and if I could definitely reach him, I would immediately go to meet him and if I were with him, I would certainly wash his feet, for surely his kingdom shall reach what is beneath my feet (i.e. my empire)."

[Bukhari #3]

In another story, Aktham ibn Saify sent representatives to the prophet (ﷺ). They asked him about himself and about his mission. The prophet (ﷺ) replied, "I am Muhammad, the son of Abdullah, and I am the slave of Allah and His messenger."

He then recited to them the following words of Allah:

{ إِنْزَالُ اللَّهِ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ }
(النحل: 90)

(Verily Allah enjoins justice, Al-Ihsan (to do much good and avoid evil) and giving help to kith and kin.

And He forbids iniquities, unlawful deeds and oppression.)

[Qur'an:16:90]

They said, "Repeat these words."

Then the prophet(ﷺ) repeated them, until they memorized them. They then returned to Aktham and said, "We asked him about his lineage and we found that he was from among the best of Mudar and he threw words at us." When Aktham heard the verses of the Qur'an, he said, "O people, I see that he (Muhammad) is ordering the people to adopt noble character and that he is prohibiting evil character. Then be leaders in this affair and not followers. Be the first to adopt it and not the last."¹⁵³

These are clear proofs for one whose faculties are intact and who is free from vain desires and ugly intentions. They prove the authenticity of the prophethood of Muhammad (ﷺ) and that he was not a false prophet.

In addition to these clear proofs, there still remains other proofs which proves the authenticity of the prophethood of Muhammad (ﷺ) to all those who are sensitive and have good perception. It also proves his prophethood to those who may have some doubt in their hearts and want to strengthen their confidence in themselves and their religion. These are the tangible proofs of the prophethood of Muhammad (ﷺ).

¹⁵³*Al-Wafa' bi Ahwal Al-Mustupha* by Ibn Al-Jauzy vol. p.307

1. Splitting the moon:

Allah stated in the Qur'an,

{ اقتربت الساعة وانشق القمر. وإن يروا آية يعرضوا ويقولوا سحر مستمر } (القمر: ١-٢)

“The hour has drawn near and the moon has been cleft asunder. And if they see a sign, they turn away, and say: This is continuous magic.” [Qur'an: 54:1-2]

Al-Bukhari reported in his book, on the authority of Abdullah ibn Masood who said: “The moon was split into two halves during the time of the Prophet(ﷺ), and the prophet said, “Look and bear witness!”

[Bukhari: Vol.4 pg.533]

Anas (May Allah be pleased with him) reported that, “The people of Makkah asked the Prophet to show them a miracle. So he showed them the cleaving of the moon.”

[Al-Bukhari, Vol.6, Hadeeth No.

390].

2. The Night Journey and Ascension:

Among the proofs of the authenticity of the prophethood of the Prophet Muhammad (ﷺ), is that he was taken in a night journey from Makkah to Jerusalem. From there he ascended to the seventh heaven and then went beyond it to the

Sidrat Al-Muntaha [Lote-tree of the utmost boundary] of heaven. Gabriel accompanied him on this journey. About this journey, Allah states in the Qur'an:

{ سبحان الذي أسرى بعبده ليلاً من المسجد الحرام إلى المسجد الأقصى الذي باركنا حوله لنريه من آياتنا أنه هو السميع البصير } (الإسراء: ١)

“Glorified (and Exalted) be He (Allah) who took His slave (Muhammad) for a journey by night from Al-Masjid Al-Haram (at Makkah) to the farthest masjid (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muhammad) Our Ayat (proofs, evidences, lessons, signs, etc.) Verily, He is the All-Hearer, the All-Seer.”

[Qur'an : 17:1]

Anas reported that the Messenger of Allah (e) said: “I was brought Al-Buraq, which was a long, white animal. It was larger than a donkey but smaller than a mule, which would place its hoof at a distance equal to the range of vision. I mounted it and until I came to the Holy House in Jerusalem. Then I fastened it to the ring used by the prophets. I entered the masjid and prayed two raka'ats and when I came out Gabriel brought me a vessel of wine and a vessel of milk. I chose the milk, and Gabriel said: You have chosen the natural thing. Then we were taken up to the Heavens....”

[Muslim Ch.lxxv # 309) Al-Bukhari]

This is a very long Hadeeth in which the prophet (ﷺ) describes what he saw as a traveler through the seven Heavens, as well as the conversation that he had with his Lord, the Exalted.

3. Water Springs From His Fingers:

Al-Bukhari reported on the authority of Anas ibn Malik (r) that he said: “ A container was brought before the Messenger of Allah (ﷺ) while he was at Zuraa. So He placed his hand in the container and water started flowing from between his fingers. All the people then made ablution. Qatada said to Anas, “How many were you?” Anas said, “About three hundred.”

[Al-Bukhari, Book of Virtues, Vol....

#.....]

4: Curing the Sick by Allah's Permission.

One example of the Prophet (ﷺ) curing the sick was, when he cured a blind man of his blindness. Imam Ahmad and others reported on the authority of Uthman ibn Haneef (r) that a blind man came to the Prophet (ﷺ) and said: “ O Prophet of Allah, make supplication to Allah that he may cure me.” So the Prophet (ﷺ) said to him, “If you wish, you may delay that request and this will be better for you in your Hereafter, or if not I can make the supplication on your behalf.” The man said, “No, I prefer that you make the supplication to Allah on my behalf.” So the prophet (ﷺ) instructed him to perform ablution, perform two units of prayer, then make the following supplication: “O Allah I ask of You and turn to You, by the supplication of your Prophet, the Prophet of mercy. O Muhammad, I have turned to my Lord on the strength of your supplication in this need of mine, so that it may be fulfilled for me (by Allah). O Allah accept him as a supplicant on my behalf and accept my supplication for him (to be accepted on my behalf).” The man did this and he was cured.”¹⁵⁴

¹⁵⁴Al-Musnad Vol. 4 p.138, At-Tirmidhi vol.4 p.569

In another Hadeeth, reported by Al-Bukhari, it is narrated on the authority of Sahl ibn Sa'ad, that he said: "The Messenger of Allah (ﷺ) said: "I will definitely give the flag to someone tomorrow by whose leadership Allah will grant the Muslims victory." So the people kept on thinking all night as to who would be given the flag. The next morning the people went to Allah's Apostle (ﷺ) and each person hoped that he would be given the flag. The Prophet (ﷺ) said, "Where is Ali ibn Abi Talib?" The people replied, "He is suffering from eye trouble, O Allah Apostle." He said, "Send for him and bring him to me." So when Ali came, the Prophet (ﷺ) spat in his eyes and invoked good on him, and he was cured as if he had no ailment. The Prophet then gave him the flag."

[Al-Bukhari. Vol.5. "Book of Merits of the Companions" Ch.10. Hadeeth #

51]

In another hadeeth, it is reported that the Prophet (ﷺ) returned the eye of Qatada ibn Nu'man to its place after he was injured. Ibn Adiyy reported in his book *Al-Kamil*, and Al-Baihaqi in his book, "*Dala'il An-Nubuwa*," "Proofs of Prophethood," on the authority of Qatada ibn Nu'man that he was injured in the battle of Badr. The pupil of his eye came out onto his cheek. The people wanted to sever it, so they asked the Prophet (ﷺ) who said, "No." Then he made supplication to Allah, and touched the pupil with the palm of his hand. (Qatada was cured). Then it was not known which one of his eyes was injured.

5: Increase of Food:

Among the Hadeeths reported about the Prophet's (ﷺ) increasing of food, is one reported by Muslim in his book of authentic Hadeeths, on the authority of Abu Hurairah (ؓ) who said: "We were accompanying the Messenger of Allah in a march towards Tabuk. The provisions of the people were almost depleted and they began to suffer from hunger. So they said, "O Messenger of Allah if you would give us permission to kill our camels so that we may eat and benefit from its oil, (that would be fine)." So the Messenger of Allah told them, "Go ahead."

Upon this Umar came and said, "O Messenger of Allah, if you do that we'll be short of riding animals. Instead, why don't you ask them to bring the food that they have then invoke the blessings of Allah upon it, maybe Allah will bless it." The Messenger of Allah said, "Okay."

He then called for a mat and spread it, then he called on them to bring the food that they had remaining. Someone came with a handful of wheat, another with a handful of dates, and yet another with a piece of bread until they gathered on the mat a small bit of things. Then the Messenger of Allah (ﷺ) invoked the blessings of Allah upon the food then said: "Fill your utensils." So they fill their utensils until there wasn't a utensil in the camp that wasn't fill. Then they ate until they were filled and there was food left over."

[*Muslim Hadeeth # 0041*]

6: The Prophet's Prophecies about the Unseen and Things that were to happen in the Future.

Some of the prophet's prophecies about the future have already occurred and the signs of others have appeared. The Prophet's statements about things that were to take place in the future is a big chapter indeed. Many narrations were reported from him, about what would take place in his nation in the future. He also mentioned many situations that this nation would find itself in. In addition, he mentioned many signs and portents of the Last Day. It is well known, that man cannot know anything of the future except he is informed by Allah and given revelation about it.

Some of the things that the Messenger of Allah (ﷺ) said were to take place in the future, occurred during his lifetime. Others occurred after his death and only signs of others have already occurred. We will now mention some of these here.

A: The Prophet (ﷺ) predicted that the Caliphate after him would only last thirty years then the system of leadership would be kingship.

Imam Ahmad reported on the authority of Safeena the slave of the Messenger of Allah (ﷺ), that the Prophet (ﷺ) said: "The Caliphate in my nation will only last thirty years then there'll be kings after that."

This is exactly what occurred. Ibn Katheer said: The Caliphate of Abu Bakr lasted two years and four months minus tens nights. The Caliphate of Umar (رضي الله عنه) lasted ten years, six months and four days. The Caliphate of Uthman (رضي الله عنه) lasted twelve years minus twelve days. The Caliphate of Ali (رضي الله عنه) lasted five years minus two months. The completion of the thirty years came with the six months that Al-Hassan ibn Ali (رضي الله عنه) remained as Caliph before he gave over power to Mu'awiyya (رضي الله عنه) the first King in Islam in the fortieth year after the migration of the Messenger of Allah (ﷺ) to Medina.

B: His prophesy that Persia and Sham (Palestine, Syria, Lebanon..) will be opened up and become Muslim lands, and about the spread of Islam to far off places.

Among the Hadeeths that were narrated on this subject, is one reported by Thuban **t** who said, “The Messenger of Allah (**e**) said: “Verily Allah has gathered up the earth for me and I saw the east and west of it. The leadership of my nation would extend to the distance that was gathered up for me. I was given the red and white treasures, and I asked my Lord not to destroy my nation with a general punishment; and not to allow the enemy to invade their lands, overpower them and destroy them. My lord replied, “O Muhammad, I have already made My decree and this is not changed. I have granted you for your nation, that I would not destroy them by a general punishment. I will not allow the enemy to invade their lands, overpower them and destroy them, even if they gather together against them from all over, until they start destroying themselves and taking each other as captives.”

[Muslim]

This is exactly what happened and this is proof of the authenticity of the prophethood of the Prophet Muhammad (**e**). Islam spread throughout the land from east to west, north and south. Before the end of the first century after the Migration of the Messenger of Allah (**e**) to Medina, Islam was knocking on the door of Eastern and Western Europe, China and it had already spread throughout Africa and many other places. In addition, the nation of Islam is permanent and its enemies can never destroy it or wipe it out. The effects of the third promise are also apparent on this nation, for the evil that has befallen this nation is only as a result of them fighting among themselves.

C: The Prophet’s prediction about fighting the Turks:

Al-Bukhari reported in his book of Saheeh Hadeeths on the authority of Abu Hurairah who said: “The Messenger of Allah (**e**) said: “The Hour will not be established until you fight the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established until you fight a people wearing shoes made of hair.

[Al-Bukhari. Vol. 4: Book of Jihad. ch. 95 Hadeeth #

179]

This also took place, for the Muslims, after the opening of Persia, (Iran), traveled to Khurasan and opened it also, until they reached the borders of China. They then opened up the Sind Province and India. The first encounter between the Muslims and the Turks took place during the time of Umar ibn Al-Khatab in the year 22H. The leader of the Muslim army was Abdur-Rahman ibn Rabe’ah. Then Al-Ahnaf ibn Qais fought them in the same year. Many of the Turks subsequently embraced Islam and some of them even became rulers, like the Seljuks, and the Ayyubites then

the Ottomans. All this is what was stated in the hadeeth about the spread of Islam and the people accepting it.

D: His prediction about fighting the Jews.

Abu Huaraira reported that the Messenger of Allah (ﷺ) said:

“The Hour will not occur before you fight the Jews, and the stone behind which a Jew will be hiding says, “O Muslim! There is a Jew hiding behind me, so kill him.”

[Al-Bukhari. Vo 14 Book of Jihad. Ch.94 Hadeeth

#176]

In another Hadeeth, on the authority of Abdullah Ibn Umar, he said:

“I heard the Messenger of Allah (ﷺ) say: “The Jews will fight you, and you will conquer them until a stone will say, “O Muslim there is a Jew behind me, so kill him.”

[Al-Bukhari, “Book of Virtues of the Prophet and his Companions”, Ch.24. Hadeeth#791]

Naheek ibn Suraim As-Sakoony reported that the Prophet (ﷺ) said:

“You would certainly fight the polytheists until the remainder of you fight the Dajjal [Anti-Christ] on the Jordan River. You will be on the East and they on the West” [collected by Al-Bazzar see “*Kashf Al-Astar* vol.4 pg.138, and collected by At-

Tabarani see *Majma’ Az-Zawa’id* vol.7. pg.349]

These are signs and proofs of the authenticity of the prophethood of the Prophet Muhammad (ﷺ) and signs of his truthfulness. In these times the beginnings of many of these signs have appeared and Allah knows best. It is known that the prophet (ﷺ) conquered the Jews during his lifetime, for he killed a number of them and expelled a number of them. The Muslims employed those who remained in Khayber. During the time of Umar ibn Al-Khattab, he came to know that the Messenger of Allah (ﷺ) said, **“Two religions must not exist together on the Arabian Peninsula.”** So he expelled all the Jews from Najran, Khayber and Fadak. The Jews of Khayber were not allowed to leave with dates nor did they receive compensation for their land. The Jews of Fadak however, were given half of the cost of their dates and half of the cost of their land as compensation. This is because the Messenger of Allah (ﷺ) had an agreement with them that they will be paid in this manner. So Umar estimated the value of these in gold, silver, camels, rope etc. He then gave it to them and expelled them.¹⁵⁵

The Jews were never able to stand after this, and they never had any gathering whereby they would be able to stand up against the Muslims. When Umar opened up Jerusalem to Islam, he made a treaty with the

¹⁵⁵Al-Muwatta p.781

Christians there. One of the conditions of that treaty was that the Jews must not be allowed to live in Jerusalem.

It is also known that the Muslims will not fight the Jews until they had attained the power and the might to affect them. Now they have gathered, in these times -the fourteenth century after the Hijra and the twentieth century CE- in Palestine until they have a country and they have strength and power to harm the Muslims. In these years also, there is a call for peaceful co-existence. But the Jews are naturally disposed to deceit and treachery. So, it is not possible to believe them in their claims for peace. They must deceive and break their word, for this is their habit and disposition. Describing them, Allah said:

{ ولا تزالوا تطلع على خائنة منهم إلا ليلاً منهم }

المائدة: 13

"And you will not cease to discover deceit in them except a few of them."

[Qur'an: 5:13]

Allah also stated:

**{ وألقينا بينهم العداوة والبغضاء إلى يوم القيامة كلما أوقدوا
ناراً للحرب أطفأها الله ويسعون في الأرض فساداً والله لا
يحب المفسدين }**

المائدة: ٦٤

"We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allah extinguished it; and they (ever) strive to make mischief on earth. And Allah does not like the mischief-makers."

[Qur'an: 5:64]

The previous Hadeeth prove that the Muslims will indeed fight the Jews. There were also several wars between the Muslims and the Jews, in 1948, 1956, 1967 and 1973. The war mentioned in the Hadeeth however, is a different war from those in which the Muslims were defeated in 1956 and 1967 CE This is because the war mentioned in the Hadeeth, speaks of the Muslims being victorious over the Jews and totally wiping them out. The signs of the truth of this Hadeeth have begun to appear, in that the Jews have now begun to gather in Palestine. In this Hadeeth there is also the glad tidings that the Muslims will return to their religion and be able to conquer the Jews. This is because, as long as the Muslims do not return to their religion they will never be able to conquer their enemy. This promise is bound to come to pass, no matter how long it takes. We as Muslims, believe this with all certainty. Allah's decrees will come to pass even though many people may not know it.

E: Among the greatest signs and miracles proving the authenticity of the prophethood of Muhammad, is the Noble Qur'an.

The Qur'an is the greatest miracle of the prophet. It is the greatest challenge that he presented to the Arabs, non Arabs, Jinn and all of mankind. They were all challenged to produce the like thereof.

Allah said:-

{قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيراً }
الإسراء: ٨٨

“Say: “If Mankind and Jinns were to come together to produce the like of this Qur'an, they could not produce the like thereof, even if they all helped one another.”

[Qur'an: 17:88]

This is a clear challenge, on going until the Day of Judgment. Everyone, both Mankind and Jinn has so far been unable to come up to this challenge. In fact, later generations have less ability to take up this challenge than the eloquent Arabs who not only opposed the prophet, but were keen also on declaring him a liar. The fact that they did not take up this challenge, shows their inability to do so and their admittance to their inability. They instead turned to fighting the prophet. Consequently, if they were able to rise to the challenge and produce a Qur'an like it, they would have done so, and would not have resorted to fighting him.

It is well known that the prophet (ﷺ) before prophethood, was not known to be one who indulged in poetry or prose. He was known as the Truthful and Trustworthy. So Allah revealed to him the Qur'an, as an everlasting miracle until the end of time.

This Qur'an contains the greatest, best, most perfect and most comprehensive of speeches. The miracles of all the other prophets ended when their time ended or when they died. The Prophet Muhammad (ﷺ) however, was different, for his miracle, the Qur'an, will last as long as there are Muslims. This is why the Messenger (ﷺ) mentioned in the Hadeeth narrated by Abu Hurairah:

“There was no prophet among the prophets, but was given miracles which gave the people security and caused them to believe. What I was given however, was divine inspiration which Allah revealed to me. So I hope that my followers will be more than those of any other prophet on the Day of Resurrection.”

[Al-Bukhari: Book of Holding Fast to the Qur'an and the Sunnah of the Prophet. Ch. 1 Hadeeth #379]

Allah, the Sublime, took on the responsibility of preserving the Qur'an and as such, provided the conditions which would make this preservation possible. This is so that this Qur'an will be a testimony against all of mankind until the Day of Judgment.

The Prophet Muhammad in the Bible:-

The Messiah (ﷺ) gave glad tidings of the Prophet Muhammad (ﷺ). Allah states:

{ وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ { الصف:٦

“And remember when Jesus the son of Mary, said: “O Children of Israel! I am the Messenger of Allah unto you, confirming the Torah (which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he came to them with clear proofs, they said: “This is plain magic.”

[Qur'an 61:6]

The Christians, and before them the Jews, have endeavored to erase this information from their books or change its apparent meaning. They claim that their books contain no information about the advent of the prophet Muhammad (ﷺ). Whatever the Christians find, they claim that it refers to Jesus, and whatever the Jews find they attribute it to the Messiah that they are awaiting. The truth is that the descriptions mentioned do not fit any other than the Prophet Muhammad (ﷺ) and his nation. Even though the Jews and the Christians have distorted their books, some of these prophecies still remain. Shaikh Rahmatullah Al-Hindi, in his book “*Idhar Al-Haqq*” mentioned

some of eighteen prophecies- eleven from the Old Testament and seven from the New Testament. We will now mention some of these from both the Old and New Testament.

1: In Deuteronomy 18:17-19, it states:

“At that God said to me, ‘They have done well in speaking what they did. A prophet I shall raise up for them from the midst of their brethren, like you, and I shall indeed put my words in his mouth and he will certainly speak to them all that I shall command him. And it must occur that the man who will not listen to my words that he will speak in my name, I shall myself require an account from him.’”

It is clear that it is the Prophet Muhammad (ﷺ) that is referred to in this statement.

First of all, the statement said “From the midst of their brethren,” These are the children of Isma’eel (ﷺ), because he was the brother of Ishaq, as they were both children of the prophet Abraham (ﷺ).

The statement also stated, “like you.” It is well known that the Jews hold the view that no prophet, like Moses, appeared among the Children of Israel.

This was plainly stated in Deut. 34:10

“But there has never yet risen up a prophet in Israel like Moses, whom God knew face to face.”

The Samaritan version of the Old Testament however, it states

“Also a prophet, like Moses, whom God spoke to directly, will never arise among the Children of Israel.”

The Jews claim that this prophecy has not yet been fulfilled, while some of them claim that it referred to Jushua, the son of Nun. This however, is not correct because he is unlike Moses.

The Christians claim that it referred to Jesus, but these descriptions do not fit him either. This is shown in the following points:

1. Jesus was from the Jews themselves, and not from among their brethren.

2. He was not like Moses, for he followed Moses. He is also considered to be God and the Son of God, by the Christians while Moses was not. So if they claim that he was like Moses, they would destroy the very foundation of their religion and belief.

The Prophet Muhammad however, fits the descriptions perfectly. He was from among their brethren. He was like Moses- Prophet and Messenger. He came with a new law, and he fought the pagans just as Moses did.

The statement then said: “*I will put my words in his mouth.*” This refers to the Qur’an that is preserved in the hearts. The prophet Muhammad (ﷺ) received it orally from the angel (Gabriel) Jibreel. He then memorized it. His nation after him, all recite it based on what was heard from the

mouth of the Prophet Muhammad (ﷺ). He was unlettered, unable to read or write (peace be upon him).

Allah also fulfilled His promise to the prophet (ﷺ) that *He would bring to account, those who do not obey him*. Allah brought them to account and took revenge on his enemies, from among the polytheists, the Jews and those of other nations. This was not the case with any other than the Prophet Muhammad (ﷺ). Allah, for example, did not take revenge on the enemies of Christ. In fact, Jesus' enemies were victorious and they wanted to kill him. Allah however, saved him from them. According to the claims of the Christians however, they actually arrested him, tortured and killed him.¹⁵⁶

2)The Second Prophecy:

In the book of Deuteronomy 33:1, it states:

“Now this is the blessing with which Moses the man of God blessed the sons of Israel before his death. And he proceeded to say: “The Lord came from Sinai and rose up from Seir unto them. He shined forth from the mountains of Paran, And with him were holy myriads, from his right hand went a fiery law for them...”

The coming of the Lord from Sinai meant Moses receiving the Torah and “and rose up from Seir unto

¹⁵⁶Rahmatullah Al-Hindi (op cit) vol. 4 p.1116, “The Prophecy about the Prophet of Islam in the Torah and the Gospel (Injeel) (Arabic) vol.1 p. 218

them” referred to Jesus because Seir is a mountain in the land of Juda in Palestine.¹⁵⁷

“He shined forth from the mountains of Paran,” was a prophecy about Muhammad because *Paran* is a mountain in Makkah. This was named in the Bible by this name. In the book of Genesis 21:21, referring to *Isma’eel* (Ishmael) it states:

“And He took up dwelling in the wilderness of Paran”

It is well known that Isma’eel only lived in Makkah.

The Third Prophecy:

In the Book of Haggai 2:7, it states that after the demolition of the Temple of the Children of Israel, their capture and transfer to Babylon, then their return once again, the prophet Haggai informed them about what the Lord told him as a consolation for them.

“For this is what the Lord of the armies has said, Yet once-it is a little while- and I am rocking the heavens and the earth and the sea and the dry ground.

“And I will rock all the nations, and the (Himda) desirable things of all the nations will come, and I will fill this house with glory, the Lord of armies has said. “The silver is mine, and the gold is mine,” is the utterance of the Lord of the armies. Greater will the

¹⁵⁷The Dictionary of the Bible (Arabic) p.467

glory of this later house become than the former, the lord of the armies has said. And in this place I shall give (Shalom) peace is the utterance of the Lord of the armies.”

“The words “the desirable things of all the nations” is a direct translation of the Hebrew word (Himda), as was mentioned by professor Abdul Ahad Dawud, and which is still written in the Hebrew text today. In Hebrew this word is generally used to mean *desirable, splendid, stimulating desire* etc. This equivalent to this Hebrew word (Himda), in the Arabic language, is the word (*Ahmad*), which comes from the same root consonants *hmd* (ح م د) and means “to praise,” and so on. What is more praised and illustrious than that which is most craved for, coveted and desired? Which ever of the two meanings be adopted, the fact that *Ahmad* is the Arabic form of *Himda* remains indisputable and decisive.”....”The kinship, the relation and resemblance between the two tetrograms *Himda* and *Ahmad* and the identity of the root (*hmd* ح م د) from which both substantives are derived, leave not a single particle of doubt that the subject in the sentence “and the Himda of all nations will come” is Ahmad; that is to say, Muhammad. There is not the remotest etymological connection between “*Himda*” and any other names of “Jesus”, “Christ”, Savior”, not even a single consonant in common between them.”

This therefore is a direct and distinct text especially when taken in the context of the words that follow it: “*and in this place I shall give (Shalom) peace.*”

(*Shalom* and *Islam*) mean the same. Professor Abdul Ahad Dawud states, “As to the etymology and signification of the words *Shalom*, *shalama*, and the Arabic *salam*, *Islam*, I need not detain the reader by dragging him into linguistic details. Any Semitic scholar knows that *Shalom* and *Islam* are derived from one and the same root and that both mean peace, submission and resignation.”¹⁵⁸

Peace (*Salam*) came to Jerusalem when the Prophet Muhammad(ﷺ) made his night journey there, and again when Umar ibn Al-Khattab, the second Caliph of Islam, opened up this country during his reign.

In addition, all that happened after the coming of (*the Himda*) does not apply to anyone else, except the prophet of Islam, Muhammad (ﷺ). This is because after the destruction of Jerusalem in the year 70 CE, it never regained strength and glory except at the hands of the Muslims, and this was a greater glory than it had before. What Islam did in shaking the reins of all other nations, and Allah destroying the Romans and the Persians and their wealth being used for the cause of Allah, was not done by any Jew nor did Christ himself do this.

¹⁵⁸See “Muhammad in the Bible” Professor Abdul Ahad Dawud, pg.21-24. Professor Abdul Ahad Dawud was a Catholic priest of the Uniate-Caldean sect, and former Bishop of Uramiah, before embracing Islam.

This only happened at the hands of the prophet of Islam, Muhammad (ﷺ), his companions and their followers -may Allah be pleased with them.

The Fourth Prophecy:-

In the Gospel of John, 16:7-14 it states:

*“Nevertheless, I am telling you the truth, It is for your benefit I am going away. For if I do not go away, the Comforter (**Paraclete**) will by no means come to you; but if I do go my way, I will send him to you. And when that one arrives he will give the world convincing evidence concerning sin and concerning righteousness and concerning judgment....” then Jesus added... “I have many things yet to say to you, but you are not able to bear them at present. However, when that one arrives, the spirit of truth, he will guide you into all the truth, for he will not speak of his own impulse, but what things he hears he will speak, and he will declare to you the things coming. That one will glorify me, because he will receive from what is mine and will declare it to you.”*

Comforter means, “The one in whom you find comfort and solace”. This is not applicable to anyone except the Prophet Muhammad (ﷺ), because it is in him that Christ would find comfort. He is the one who explains the truth and the one through whom Allah elevates the religion that Christ was unable to elevate.

The word *Comforter* that is used in this verse, is a translation of the Greek word (*Paraclete*). Shaikh Rahmatullah Al-Hindi explains however, that this

word (*Paraclete*), is a corrupted form of the Greek word “*Periqlytos*” which means Ahmad or Muhammad when translated to the Arabic language. Due to the enmity of the Christians and their jealousy, they altered this word which makes distinct mention of the Prophet Muhammad (ﷺ) in the Greek language. This is bearing in mind that the least that can be said about the Greek version of the Gospel of John, is that it is a translation of what was said by Christ. This is because Christ did not speak Greek but spoke Aramic. In addition, the *Comforter* mentioned here cannot refer to anyone else but the Prophet Muhammad (ﷺ), because there was no *Comforter* after Christ except the Prophet Muhammad (ﷺ). Any prophecy made by Jesus about the coming of someone after him, naturally applies to Muhammad because there was no other Prophet between the two of them nor was there any Prophet after the Prophet Muhammad (ﷺ).

It is clear therefore, that Allah has provided the Jews and Christians with ample proof with the things that they have with them and from what they see around them - if only they would observe. These numerous pieces of evidences proving the prophethood of Muhammad (ﷺ), is enough to convince anyone who Allah wants to guide.

We must point out here that the tangible and intangible pieces of evidence, and the news about the prophethood of Muhammad, all lean to one conclusion- the authenticity of his prophethood.

Any non-Muslim examining these evidences, must believe in the prophet and what he said. Rejecting this, can only be a sign of misconception and enmity, and not from a lack of clarity of the evidences presented. This is because, if these evidences do not prove the authenticity of the Prophethood of Muhammad, then it is not possible to prove the prophethood of any other prophet, not Moses, nor Jesus (peace be upon them). All the ways used to prove the prophethood of Moses and Jesus, apply more so to the Prophet Muhammad (ﷺ).

The foundation of faith of one who believes in Judaism or Christianity is one of two things:-

Firstly, he believed in what he believed in as a matter of blind following of his forefathers or society, as is the case with most people. Whoever is like this, has no right to reject any other prophet with the same or more or even greater characteristics than the prophet that he has believed in, or one who came with a religion just like the one he follows or better and more complete. In addition, following his father and society does not prevent him from being obligated to follow the truth and accepting it.

Secondly, he believed in Judaism or Christianity based on the evidences presented to him from followers of these faiths and their propagators. This shows that he was concerned about the truth of these religions.

If this is the case, it compels him also to believe in the convincing evidences presented to him about the prophethood of Muhammad. This is because the evidences are the same or even greater. The basis for accepting the miracles and proofs of the previous prophets is proving the authenticity of those who reported the stories. This is the most difficult thing for the Jews and the Christians to do. They cannot be sure of any of the information that they have, due to the historical gaps and breaks in the chains of authorities.

The proofs of prophethood of Muhammad on the other hand, have been transmitted with the most authentic and complete chains of authorities. Events that re-emphasize the truth of these evidences appear daily. This is due to the fulfillment of numerous things prophesied by the Prophet Muhammad (ﷺ), or signs of the things he mentioned would happen. Added to these proofs, is the standing miracle, the Qur'an. No one studying its verses, statements and laws objectively, free of bias and vain desire, can come to other than the conclusion, that it is not the words of man, but a revelation from the Wise and Most Praiseworthy, Allah.

Dr. Michel Hernadnez, in his discourse that was presented to the second conference for dialogue between Islam and Christianity in Qurtuba, Spain in 1977, said: "No other leader has been so exposed to wrongful criticism and unjustifiable insult throughout history, as Muhammad (ﷺ).

Ideas about Islam, Muslims and their Prophet Muhammad, continued to be dominated by superstitions until the end of the 12th century CE. Direct contact between the two groups (i.e. Christians and Muslims), did not prevent the spread of these misconceptions.....”

He continued: “I have previously emphasized, the impossibility of the idea of Prophet Muhammad being a false prophet, as long as we do not reject the prophethood of Abraham, Moses, and the other Hebrew prophets that they hold as prophets.

No prophet clearly stated that the door of Prophethood was closed.¹⁵⁹ As far as the Jews are concerned, the world of prophethood is still open, as long as they are awaiting their Messiah and Saviour. As for the Christians, there is also no distinct evidence stating that the world of prophethood is closed. Anyone reading the letters of Paul and the traditions of the disciples and Revelation, will know this only too well. As for me, I am certain that Muhammad was a prophet, to the extent, that I have tried in my studies, that I wrote in 1968, to explain that Muhammad was a true Prophet from a Christian point of view.”¹⁶⁰

All these are enough to prove the truth of Allah’s testimony against them.

**{ قد نعلم إنه ليحزنك الذي يقولون فإنهم لا يكذبونك و لكن
الظالمين بآيات الله يجحدون { الأنعام: ٣٣**

¹⁵⁹i.e. regarding the Jewish and other prophets before the prophet Muhammad (ﷺ)

¹⁶⁰Differences in the Biblical Translations (Arabic) p.63

“We know indeed the grief which their words cause you (O Muhammad (ﷺ): it is not you that they deny, but it is the Verses (Qur'an) of Allah that the Zalimum (polytheists and wrongdoers) deny.”
[Qur'an: 6: 33]

This means that those who belie our prophet Muhammad (ﷺ) , even though they know for certain that his call was true, are not prevented from believing because the truth was not clear or that they believe that Muhammad (ﷺ) was a liar . The real reason for their rejection is that they have rejected the signs of Allah. They don't want to follow them nor do they want to adhere to its proofs and evidences. They reject them and want nothing to do with them, due to their love for the life of this world.

5: Belief in the Day of Judgment. (or the last day.)

The Day of Judgment is the Day of Resurrection and reward for deeds done in the life of this world. Among the pillars of faith in Islam is the belief that Allah will resurrect all His creations once again Allah said:-

{ كما بدأنا أول خلق نعيده ، وعداً علينا إنا كنا فاعلين {
الأنبياء: ١٠٤

"..as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it." [Qur'an 22:104]

{ وهو الذي يبدأ الخلق ثم يعيده ، وهو أهون عليه وله المثل الأعلى في السموات والأرض وهو العزيز الحكيم { الروم: ٢٧

"And He it is Who originates the creation, then will repeat it(after it has been perished), and this is easier for Him. His is the highest description in the heavens and in the earth. And He is the All- Mighty, the All-Wise." [Qur'an 29:27]

The purpose of resurrection is to reward the doer of good for his good deeds and to punish the sinner for his sins. It will also establish justice between the oppressor and the oppressed, and show the generosity of Allah and His favours upon His believing slaves whom He will distinguish with great rewards. He will also distinguish the disbelievers with humiliation and severe punishment. Resurrection will be of both the soul and the body. Every human being will be given a

book in which all his deeds were recorded – small, as well as big, insignificant as well as significant.

Allah states:

{ووضع الكتاب فترى المجرمين مشفقين مما فيه ويقولون يا ويلتنا مال هذا الكتاب لا يغادر صغيرة ولا كبيرة إلا أحصاها، ووجدوا ما عملوا حاضراً ولا يظلم ربك أحداً} {الكهف: ٩٤}

*"And the Book (one's Record) will be placed and you will see the **Mujrimun** (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice."* [Qur'an 18:49]

Whoever is given his book in his right hand, it is a sign that he will be successful. Whoever is given his book in his left hand or behind his back however, it is a sign that he has failed and will be punished. (May Allah save us) Allah said :

{ فأما من أوتي كتابه بيمينه فسوف يحاسب حساباً يسيراً وينقلب إلى أهله مسروراً . وأما من أوتي كتابه وراء ظهره فسوف يدعو ثبورا ويصلى سعيراً } {الانشقاق: ٧-١٢}

"Then, as for him who will be given his Record in his right hand, He surely will receive an easy reckoning, And will return to his family in joy! But whosoever is given his Record behind his back, He will invoke (his) destruction, And shall enter a blazing Fire, and made to taste its burning." [Qur'an 84: 7-12]

In another verse it states:

{وأما من أوتي كتابه بشماله فيقول ياليتني لم أوت كتابيه ولم أدر ما حسابيه. ياليتها كانت القاضية ما أغنى عني ماليه هلك عني سلطانيه. خذوه فغلوه ثم الجحيم صلوه ثم في سلسلة ذرعاها سبعون ذراعاً فاسلكوه { الحاقة: ٢٥-٣٢

“But as for him who will be given his Record in his left hand, will say: “I wish that I had not been given my Record! “And that I had never known, how my account is? “I wish, would that it had been my end (death)!” My wealth has not availed me, “My power and arguments (to defend myself) have gone from me!” (It will be said): “Seize him and fetter him, “Then throw him in the blazing Fire. “Then fasten him with a chain whereof the length is seventy cubits!”

The Day of Resurrection is an extremely difficult day. Its events will cause even a new-born child to turn gray. People will be tremendously agitated and excited. Their fears and woes will intensify, and the sinners will be sure of their punishment and destruction. Allah states:-

{يا أيها الناس اتقوا ربكم، إن زلزلة الساعة شيء عظيم . يوم ترونها تذهل كل مرضعة عما أرضعت و تضع كل ذات حمل حملها، وترى الناس سكارى و ما هم بسكارى و لكن عذاب الله شديد { الحج: ١-٢

"O mankind ! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but

severe will be the Torment of Allah.
[Qur'an 22: 1-2]

Allah also stated:

{ لا أقسم بيوم القيامة. ولا أقسم بالنفس اللوامة. أحسب الإنسان
ألن نجع عظامه. بلى قادرين على أن نسوي بنانه. بل يريد
الإنسان ليفجر أمامه. يسئل أيان يوم القيامة . فإذا برق البصر.
وخسف القمر. وجمع الشمس والقمر. يقول الإنسان يومئذ
أين المفر. كلا لاؤزر. إلى ربك يومئذ المستقر. ينبؤا الإنسان
يومئذ بما قدم وأخر { القيامة: ١-١٣

*“I swear by the Day of Resurrection; And I swear by
the self-reproaching person (a believer). Does man
(a disbeliever) think that We shall not assemble his
bones? Yes, We are Able to put together in perfect
order the tips of his fingers. Nay! (Man denies
Resurrection and Reckoning.) So he desires to
continue committing sins. He says: “When will be
this Day of Resurrection?” So, when the sight shall be
dazed, And the moon will be eclipsed, And the sun
and moon will be joined together (by going one into
the other or folded up or deprived of their light etc.
On that Day man will say: “Where (is the refuge) to
flee?” No! There is no refuge! Unto your Lord
(Alone) will be the place of rest that Day. On that
Day man will be informed of what he sent forward (of
his evil or good deeds), and what he left behind (of
his good or evil traditions).
[Qur'an 75:1-13]*

**The people will be divided into two groups one
group goes to Paradise while the other goes to the
Hell-Fire.**

As for the people of Paradise, they are the believers, the god-fearing, who worshipped Allah without associating any partners to him in the life of the world. They adhered to worship Allah and sought to please him. That day will be a day of their joy and success. Allah has prepared for them in Paradise blessings never before seen, heard of, nor thought about. They will be in this pleasure in Paradise forever. They will never be tired of it nor will they ever leave it. They continue to receive increased rewards. In Paradise, they will see their Lord, the Sublime, and they will be pleased to see him and look at his face. The people of Paradise will be on different levels according to their deeds. Each individual however will consider himself to be in the best of blessings, receiving the most rewards. They will eat and drink in Paradise, have sexual relations and move about. Their lives will not be marred by sickness, worry, sadness nor affliction. Instead, they will receive what they desire, forever. Those highest in rank in Paradise will be the Prophets, then those coming after them in perfection of faith, who were described as the truthful.

Next comes the martyrs, then the pious, according to their level of faith.

The Second group- may Allah save us from this- are the people of the Hell-fire -the disbelievers, atheists, polytheist, hypocrites, and apostates or heretics. In the Hell-fire they groan, sob, cry and wail. They are punished forever and their

punishment will neither be lightened nor will they ever come out of it. They will not die nor rest. Instead, they will permanently be in torment and punishment, surrounded by fire. In fact, they will be in the middle of the fire. In addition, they will receive painful punishment. Allah states:-

{والذين كفروا لهم نار جهنم لا يقضى عليهم فيموتوا ولا يخفف عنهم من عذابها، كذلك نجزي كل كفور. وهم يصطرخون فيها ربنا أخرجنا نعمل صالحاً غير الذي كنا نعمل. أولم نعمركم ما يتذكر فيه من تذكر وجاءكم النذير فذوقوا فما للظالمين من نصير { فاطر: ٣٦-٣٧

" But those who disbelieve, (in the Oneness of Allah-Islamic Monotheism) for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever! Therein they will cry: " Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds)that we used to do." (Allah will reply): "Did We not give you lives long enough, so that whosoever would receive admonition, could receive it? And the Warner came to you. So taste you (the evil of your deeds). For the Zalimun (polytheists and wrong-doers, etc) there is no helper."

[Qur'an 35: 36-37]

In another verse, Allah stated:

{فالذين كفروا قطعت لهم ثياب من نار يصب من فوق رؤوسهم الحميم. يصهر به ما في بطونهم والجلود. ولهم مقامع من حديد. كلما أرادوا أن يخرجوا منها أعيدوا فيها وذوقوا عذاب الحريق { الحج: ١٩-٢٠

“..as for those who disbelieve, garments of fire will be cut out for them, boiling water will be poured down over their heads. With it will melt or vanish away what is within their bellies, as well as (their) skins.

[Qur’a 22: 19-20]

Allah also said:

{ إن الذين كفروا بآياتنا سوف نصليهم ناراً كلما نضجت جلودهم بدلناهم جلوداً غيرها ليذوقوا العذاب إن الله كان عزيزاً
حكيماً { النساء: ٥٦

“Surely! Those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise.

[Qur’an 4:56]

This is the state of the disbelievers on the Day of Resurrection- a recompense for their disbelief and lack of faith in Allah and their turning away from worshipping Him. It is also a recompense for their associating partners with Allah and worshipping other than Him or a recompense for their sinfulness and iniquities throughout the land.

There is a third group. This is a group committed many sins but also have many good deeds. They are those who believed in Allah and worshipped Him without associating any partners with Him. They however committed many sins and perpetrated crimes. These are under the will of Allah. He may forgive them their sins without putting them in the Hell-Fire all, or let them have a

taste of it then take them out of it and send them to Paradise. They will not however, be permanently put in the Fire like the disbelievers. Some of them however, are left there longer than others based on the amount of sins they committed. Allah stated:

{إن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء ومن يشرك بالله فقد افترى إثماً عظيماً { النساء: ٤٨

“Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.” [Qur’an 4:48]

Whoever is free of Shirk (polytheism) and disbelief however, is under the will of Allah, who may have mercy on him. As for those who disbelieve in Allah, like the atheists and others or those who commit Shirk, like the polytheists who worship the angels or the Jinns or Christ or any deity, stone, trees or anything other than Allah, they will be denied Paradise. Their place will be in the Hell-fire forever and ever, as Allah the Sublime stated on the tongue of Jesus Christ:

{وقال المسيح يا بني إسرائيل اعبدوا الله ربي وربكم إنه من يشرك بالله فقد حرم الله عليه الجنة ومأواه النار وما للظالمين من أنصار { المائدة: ٧٢

“..But the Messiah (Jesus) said: “O Children of Israel! Worship Allah, my Lord and your Lord.” Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zalimun

(polytheists and wrong-doers) there are no helpers.
[Qur'an 5: 72]

Allah, in the Qur'an, and the Messenger (ﷺ) in a number of Hadeeths gave detailed descriptions of the state of mankind on the Day of Resurrection. The Qu'ran and the Hadeeth also mention the torment of those who receive punishment in the Fire, the bliss of those who enter Paradise and all that will take place on that Day. This is a complete description that presents the Hereafter to the Muslim as though he is seeing it. This is Allah's way of warning His creation, so that they will have no excuse. These detailed pieces of information, is one of the distinct features of Islam, as opposed to other religions, in which their followers only have little information that do not profit them. In addition, much of the information found in other religions is confusing and vague.

It is well known that the life of this world is nothing compared to the Hereafter. The life of the Hereafter is the real life in which everyone will live forever, never tasting death. The life of this world is short and contemptible. It passes like a dream. A person sees himself as a child, then suddenly, he is a youth, then he becomes old, then he dies and his hour has come. This is if he does not die before attaining old age. It was therefore, important to mention the Day of Judgment and what it entails, because it is the real life for those who succeed. Allah states:

{وما الحيات الدنيا إلا لهو ولعب، وإن الدار الآخرة لهي الحيوان، لو كانوا يعلمون { العنكبوت: ٦٤}

“And this life of the world is only amusement and play! Verily, the home of the Hereafter, that is the life indeed (i.e. the eternal life that will never end), if they but knew). [Qur’an 29:64]

It is also the life that has the real punishment and torment for the losers (May Allah save us).

6: -Belief in Divine Destiny

Among the pillars of Islam, is belief in the fact that Allah knows all that was and will be, and that not even a leaf or grain falls without Allah knowing about it. Allah states:-

{والله بكل شيء عليم { البقرة: ٢٨٢}

“And Allah is the All-Knower of each and everything. [Qur’an 2: 282]

He also said :-

{عالم الغيب لا يعزب عنه مثقال ذرة في السموات ولا في الأرض ولا أصغر من ذلك ولا أكبر... { سبأ: ٣}

“.. (Allah, He is) the All-Knower of the unseen, not even the weight of an atom (or a small ant) or less than that or greater, escapes from His Knowledge in the heavens or in the earth..”

[Qur’an

34:3]

In another verse he stated :-

{عالم الغيب والشهادة والحشر: ٢٢}

“the All-Knower of the unseen and the seen.. [Qur'an 59: 22]

His knowledge therefore, encompasses everything. Among these, is that he knows the final destination of every human being. Either Paradise (we ask Allah for his grace) or to the Hell-fire (we seek refuge in Allah from this).

In addition to Allah's knowledge of everything, He has also decreed everything that will be, until the Day of Judgment, whether it be small, big, significant or insignificant.

Allah stated:

{وكل شيء فعلوه في الزبر، وكل صغير وكبير مستطر} القمر: ٥٣

“ And each and everything they have done is noted in (their) Records (of deeds).

And everything, small and big is written..” [Qur'an 54:52-53]

He also stated:

{ ألم تعلم أن الله يعلم ما في السماء والأرض إن ذلك في كتاب إن ذلك على الله يسير } الحج: ٧٠

“Know you not that Allah knows all that is in heaven and on earth? Verily, it is (all) in a Book. Verily! That is easy for Allah.”

[Qur'an 22: 70]

He also stated:-

{وما تحمل من أنثى ولا تضع إلا بعلمه وما يعمر من معمر
ولا ينقص من عمره إلا في كتاب إن ذلك على الله يسير}
فاطر: ١١

“And no female conceives or gives birth, but with His Knowledge. And no aged man is granted a length of life, nor is a part cut off from his life (or another man’s life), except that it was previously written in a Book. Surely, that is easy for Allah.” [Qur’an 35:11]

Abdullah ibn Amr (may Allah be pleased with him and with his father) **reported that the messenger of Allah (ﷺ) said:-**

“Allah has written the decrees of creatures, fifty thousand years before he created the Heavens and the Earth, he said: His throne was over the water.”
[Muslim 4/2044 and Tirmidhi 2/458]

In another Hadeeth, Imran Ibn Hussain (ؓ) said that the people of Yemen, came to the Prophet (ﷺ) and said: “We came to you to learn about our religion. So we ask you how was the beginning of the universe?”

The Prophet (ﷺ) said: “There was Allah, and nothing else before Him (Allah), and His throne was over the water, and He then created the Heavens and the Earth and wrote everything in the Book.”

[Bukhari Tawheed Vol. 9 Ch.22. Hadeeth # 514] [Al
Hakim) 4/ 431]

As Allah has decreed everything, nothing happens except by his will. So whatever he wills, takes

place and what he does not, will not take place.

Allah said:

{ وما تشاءون إلا أن يشاء الله { الإنسان: ٣٠

"But you cannot will, unless Allah wills.." [Qur'an 76: 30]

He also said:

{ وما يذكرون إلا أن يشاء الله { المدثر: ٥٦

" And they will not receive admonition unless Allah wills.;"

[Qur'an

74: 56]

In yet another verse Allah stated:

{ إن هي إلا فتنتك تضل بها من تشاء وتهدي بها من تشاء { الأعراف: ١٥٥

"It is nothing but your Trial, by which You lead astray whom You will, and keep guided whom You will.
[Qur'an 7:155]

{ ولا تقولن لشيء إني فاعل ذلك غداً إلا أن يشاء الله { الكهف: ٢٣

"And never say of anything, "I shall do such and such thing tomorrow."

Except (with the saying), "If Allah wills!" [Qur'an 18:23]

Everything that happens in creation therefore, happens because Allah willed it to happen, whether it be obedience or disobedience, good or bad.

It must be known, that there is no connection between loving a thing and willing it or allowing it to happen. Allah may will an act however, that he does not like. Allah stated:-

{ولو شاء الله ما اقتتلوا ولكن الله يفعل ما يريد} البقرة: ٢٥٣

“If Allah had willed, they would not have fought against each other, but Allah does what He likes.”

[Qur'an 2:253]

In another verse Allah states:-

{ولو شاء ربك ما فعلوه فذرهم وما يفترون} الانعام: ١١٢

“If your Lord had so willed, they would not have done it, so leave them alone with their fabrications.”

[Qur'an 6:112]

Allah does not like these bad deeds, but, in spite of this, they have occurred by his will.

On the other hand, He may also will deeds that he loves. These are the deeds that He enjoined such as belief, obedience and kindness. In addition to willing the actions done by His servants, Allah also created their actions. Just as He created their bodies and fashioned them, He has also created their actions and speech. He states:-

{والله خلقكم وما تعملون} الصافات: ٩٦

“While Allah created you all and what you make.”

[Qur'an 37:96]

Allah also states:-

{ومن آياته خلق السموات والأرض واختلاف ألسنتكم وألوانكم}

{ الروم: ٢٢

“And among His signs is the creation of the heavens and the earth, and the difference of your languages and colours.”

[Qur'an 30:22]

Allah also stated:-

{وَأَسْرُوا قَوْلَكُمْ أَوْ اجْهَرُوا بِهِ، إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ. أَلَا يَعْلَمُ
مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ { المائدة: ١٣-١٤

“And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts (of men).

Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything)”

[Qur'an: 67: 13-14]

In a Hadeeth reported by Hudhaifa (ؓ) the Prophet (ﷺ) said:-

“Verily Allah makes all doers and their deeds.”¹⁶¹

These texts prove that Allah creates the servants and their deeds. Faith in Divine destiny in Islam therefore, is established on the principle that to Allah belongs the absolute lordship over His servants. They are His slaves and they do not do anything outside of his knowledge or outside of his will. In addition, none of their actions and deeds are outside of His creation and doing. This does not mean that the slave of Allah are forced or compelled to do anything. Allah has given them a free will, by which they may choose to adhere the His commands or to commit what He has prohibited. Allah also sent messengers to them,

and revealed books, so that they may have no excuse in front of Him. Allah has also legislated laws for them, within their ability. So He has not instituted upon them anything beyond their capability.

He has veiled from them, knowledge about what their fate and state would be. So it is as though they to are doing new deeds, not before decreed or written. The reality however, is different to this. This is a mercy from Allah, to his slaves. Allah informed us that he knows our deeds, and that they occur by His will and by His creation. This is so that we know His rights over us, His greatness, the perfectness of His Dominion and His Everlasting nature. In this way we revere Him and ask Him for what is within His power, like our uprightness, success in our affairs and what would allow us to attain His pleasure and Paradise. We seek refuge in Him from what would harm or destroy us or cause us to receive His wrath and the Hell-Fire. In this way Allah's Greatness and Sublimity is increased in our heart. We also increase fear of Him. Our attachment to Him and desire for Him are also increased. We are more certain about what is in Allah's hands than what is in our own hands. What Allah has chosen for us, is better than what we have chosen for ourselves. He is more merciful to us, than a mother is to her child. The only one who is destroyed therefore, is the one who rejects Allah.

These in general, are the pillars of Faith in Islam. They are (thanks to Allah) plain and clear. They are also comprehensive and harmonious. Both their textual and intellectual proofs are clear. There are no contradictions, nor incongruity in them. Whoever believes in them out of conviction and certainty and declares the testimony of Islam, *Ash-hadu An la Ilha Ill- Allah wa Ana Muhammadan Rasul Allah,*” has thus entered Islam. He has to adhere to the pillars or tenets of Islam -(prayer) Salat, (poor tax) Zakat, (fasting) Siyaam and (pilgrimage) Hajj, as acts of worship of Allah. These acts draw him closer to Allah, and are signs of gratitude for the forgiveness and pleasure that Allah has bestowed on him. They are also an indication that one fears Allah’s anger and punishment. Allah, the Sublime however, is Most Thankful, Most Gentle, Most Forgiving and Most loving. He accepts the repentance of His servants and forgives their sins.

C hapter Twelve

Factors leading to the straying of the Christians

After our brief study of the most important aspects of Islamic beliefs, we turn to the subject of

the reasons why the Christians have gone astray and the factors that led to this change.

Originally, Christianity is a revealed religion like the other revealed religions. In it, there is monotheism and singling-out of Allah for worship in the clearest of forms. Today however, we find a new religion in which monotheism has been wiped out completely. Instead of being a religion, coinciding with one's nature and intellect, it has become a religion that goes against the mind, a strong enemy against any sound nature and thinking, and a direct contradiction to one's pure nature. There are many factors that have led to this straying. Among the most important factors are:

1. Persecution:-

Undoubtedly all calls or activities, especially religious or reformist ones, grow and expand where there is peace and security. In times of fear and persecution however, these calls are weakened. Concentrated and continuous persecution could lead to the complete annihilation of these calls. This is especially so if it occurs in the early stages of this religion or thought, before it could take root or become firmly established. Anyone studying the history of Christianity will find that there was persecution from the inception. This continued for many centuries, being severe at times and less so at others. Christ was rejected by his own people the

Jews. In fact, they made every effort to kill him. Allah however, saved him from them and took him unto Himself. The Christians after him were also severely persecuted. This occurred, first of all, at the hands of their own people, the Jews. Stephen, one of the major Christians after Christ, was stoned to death. Jacob, one of the disciples, had his head severed. This caused the rest of the disciples to disperse throughout the land in fear of persecution at the hands of their own people. Other Christians in Palestine witnessed two great destructive calamities. The first was in the year 70 CE. This was the attack of the Roman governor, Titus, on the Jews. His destruction of Jerusalem was the result of Jewish rebelliousness and disobedience. The second, which was worse than the first, was in the year 135CE. This was during the reign of Emperor Adrian, who conquered the Jews in Palestine. At that time there was only a handful of Christians, weak and scattered.¹⁶²

The persecution of the Christians at the hands of Roman Emperors, continued for another two centuries. They faced various forms of persecution and humiliation. Accusing someone of being a Christian for example, became a valid reason for throwing him to wild predators and sentencing him to death.¹⁶³

¹⁶²History of the Children of Israel (Arabic) p. 381

¹⁶³History of Christinity by Habib Saeed (Arabic) vol.1 p.59

This persecution did not stop until the Emperor Constantine took control of the Roman Empire and made a decree in the year 313 CE that gave the Christians the right to freedom of worship and allowed freedom of worship in general.

This persecution however, was one of the major factors for the straying of the Christians. Establishing a belief, calling to it and working with it, demands a secure atmosphere. In fact, it requires supporting strength and assistance, in order to be firmly established in the hearts and to ensure its spread among the people. If this is not so, the traditional beliefs and acts of worship will over power the new call or influence it so much that it resembles the old beliefs. Without this backing, the enemies of the new religion among those who follow their own desire or among the profiteers, will have an opportunity to introduce their own ideas and desires into the new religion. In addition, ignorance about the new religion, even with all good intentions, might result in one thinking that an act is good. One might even advocate this act thinking it to be part of the religion, when in fact, it has nothing whatsoever to do with the religion.

These are the situations that come to the surface in a state of persecution and insecurity. If we look at the history of Christianity, we find that during the period of persecution, many heretical doctrines appeared which contradicted the beliefs of the Christians. Many books and letters attributed to

the disciples and early Christian advocates appeared. These heretical beliefs and books continued to circulate, until the reign of Constantine who endeavored to unite the Christians when he convened the Conference of Nicea in 325 CE. Sorry to say however, the Christians did not attempt to return to the doctrine as propagated by Christ (peace be upon him). Instead, they adopted the doctrine of Paul. About which there is no doubt, is the fact the persecution suffered by the Christians, was among the factors which led to their deviation from the true religion of Jesus Christ (peace be upon him).

B: The Loss of The Gospel and the Break in the Chain of Authorities:

We have previously discussed the Gospels and the fact that none of those used today is attributed to Christ. Remnants of the Gospels of Christ are nowhere to be found. In addition, the Christians did not take care to write it down immediately after the ascension of Jesus. Instead, they delayed writing it down. As a result of this, a number of Gospels appeared, the authors of which were unknown. The source of their knowledge was also not known.¹⁶⁴ This is a clear deviation from true Christianity because the authors of these Gospels were not infallible. Thus, they made many errors

¹⁶⁴see page

and misunderstood some things. These are among the natural shortcomings of any human being. Christianity therefore, became a religion based on these books that are filled with errors. This distorts the correct belief and destroys its laws. There is also no way of correcting it, because the originals were lost and the books that are available do not help to solve the situation.

C: Paul - (Saul The Jew)

Saul, the Jew, was an avowed enemy of the Christians and Christianity. He was a devout Jew, who was born and raised in Tarsus. This was one of the centers of philosophy and various pagan cultures at that time. Paul moved to Jerusalem to learn Jewish law, and was among those who adhered to it strictly. When Jesus was commissioned, Saul was very severe on the religion that he propagated and its followers. About himself he said: “*You of course, heard about my conduct formerly in Judaism, that to the point of excess I kept on persecuting the congregation of God and devastating it, and I was making greater progress in Judaism than many of my own age in my race, as I was far more zealous for the traditions of my fathers.*”

[Galations 1:13-14]

This man declared that he accepted Christianity. Luke states in Acts 9:1-20:

“But Saul still breathing threat and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues in Damascus, in order that he might bring bound to Jerusalem any whom he found who belonged to the Way, both men and women.

Now as he was traveling he approached Damascus, when suddenly a light from heaven flashed around him, and he fell to the ground and heard a voice say to him: “Saul, Saul, why are you persecuting me?”

He said: “Who are you, Lord?”

He said: “I am Jesus, whom you are persecuting. Nevertheless, rise and enter into the city, and what you must do will be told you.”....He got to be for some days with the disciples in Damascus, and immediately in the synagogues he began to preach Jesus, that this One is the Son of God.”

After this story, for which there was no supporting evidence nor witnesses except his claim, Paul claimed that he entered Christianity. At first the disciples did not accept him, because of their knowledge of his oppression and enmity towards them. Barnabas however, interceded on his behalf and they accepted him.¹⁶⁵

After they accepted him, he became very active and became a leader in Christianity. He built churches, traveled east and west, throughout the land inviting to Christianity. He wrote letters and

¹⁶⁵see Acts 9:26

sent books explaining the religion. What he advocated however, was strange to the disciples and to the laws of Jesus (peace be upon him).

Taking a critical look at the letters left by Paul, one can clearly see that they contain many points upon which one must pause and examine, in order to evaluate this personality and to know his effect on the call of Christ, (peace be upon him). Was his effect on Christianity beneficial or detrimental to the new religion.(i.e. did he follow the way of Christ and give support to his call and defend it, or was it that he strayed from the way of Jesus and what he advocated?

We summarize these observations in the following eight points:

- 1. Paul did not learn from the Disciples.**
- 2. His defamation of the Disciples.**
- 3. His constant self praise.**
- 4. His intellectual Errors.**
- 5. His stance regarding the Laws of Moses and the Torah.**
- 6. His going contrary to what Christ advocated.**
- 7. His claims that were void of supporting evidence.**
- 8. His introduction of senseless explanations and justifications for his actions.**

1) Paul Did Not Learn From The Disciples Nor Did He Take Anything From Them.

Paul said about himself: *“But when God, who separated me from my mother’s womb and called [me] through his undeserved kindness, thought good to reveal his son in connection with me, that I might declare the good news about him to the nations, I did not go at once into conference with flesh and blood. neither did I go up to Jerusalem to those who were apostles previous to me, but I went off into Arabia, and I came back again to Damascus.*

Then three years later I went up to Jerusalem to visit Ce’phas, and I stayed with him for fifteen days. But I saw no one else of the apostles, only James the brother of the Lord.... [Gal.1:15-19]

He then said: *Then after fourteen years, I again went up to Jerusalem with Bar’na.bas, taking also Titus along with me.”*

[Gal. 2:1]

One must take a long pause to examine this information about Paul. If he did not receive knowledge at the hands of the disciples, nor did he learn from them, on what theoretical foundation therefore, did he base his call? He claimed that he embraced Christianity when he was on his way to Damascus. Then he went to the land of the Arabs. When he returned to Damascus he was already advocating and teaching. Then he traveled to Jerusalem after three years, and he stayed with Peter for only fifteen days. From his words, one gathers that he did not learn anything from Peter. Then he returned to Jerusalem again after

fourteen years to discuss with the disciples, the aspects of his call that contradicted those of Christ.

This information is sufficient proof that what Paul advocated had no connection to what Christ advocated, nor to his teachings that he taught the disciples. This is because, Paul did not learn from the Disciples nor did he spend any time with them. As for his claim that this was given to him or that he was inspired by God (Allah), i.e. that Allah revealed his call to him. This is a claim void of evidence- and how easy it is for people to make claims. If things were to be accepted without evidence or proof, *“people would have claimed the laws and properties of others.”* This claim of Paul is a dangerous one, because what he is doing is in fact claiming prophethood to himself. Where then is the proof of this or its evidence?! He also opens the door for others to make false claims of prophethood, because he presented no worthwhile evidence to support his claim, except that Christ appeared to him. This however, is an incident that stems from his narration only. The acceptance of which must depend on what was previously known of his truthfulness and trustworthiness. In addition to this, the authenticity of his prophethood depends on the authenticity of what he brought, its congruence with that which Jesus brought and that which all the prophets advocated before Jesus, along with other evidences. All these are absent concerning the claim of Paul. He was an enemy of Christ and his message. He was an

oppressor, acting in contradiction to all that the prophets advocated, in his thinking and methodology.

2: His defamation of the Disciples:

In addition to not learning anything from Jesus' disciples, Paul also criticized and defamed them, especially the major or most prominent ones among the Christians, Peter, and Bar'nabas, who accompanied him when he went out to advocate. In Galatians 2:11 he said: *"However when Peter came to Antioch, I resisted him face to face, because he stood condemned. For before the arrival of certain men from James, he used to eat with the Gentiles; but when they arrived, he went withdrawing and separating himself, in fear of those of the circumcised class. The rest of the Jews also joined him in putting on this pretense, so that even Bar'nabas was led along with them in their pretense."*

This is a severe criticism of the disciples especially the leader and most prominent one, Peter whom he accused of showing off and hypocrisy.

3: His praising of himself and promoting his credibility:

Praising oneself is not allowed, due to the conceit and vanity that it leads to. This in turn leads to

snobbery and deception. The only one who can praise is Allah. This is why Allah says:

{ ألم تر إلى الذين يزكون أنفسهم بل الله يزكي من يشاء ولا يظلمون قتيلا } (النساء: ٤٩)

“Have you not seen those who claim sanctity for themselves. Nay -but Allah sanctifies whom He pleases, and they will not be dealt with injustice even equal to the extent of a Fatila (A scallish thread in the long slit of a date-stone)”

[Qur'an 4:49]

Many statements of Paul have been recorded in which he praised himself. Among these is his statement found in his first letter to Thessalonians 2:9-12, *“Certainly you bear in mind brothers, our labor and toil. It was with working night and day, so as not to put an expensive burden upon anyone of you, that we preached the good news of God to you. You are witnesses, God is also, how loyal and righteous and unblamable we proved to be to you believers. In harmony with that you well know how, as a father does with his children, we kept exhorting each one of you, and consoling and bearing witness to you., to the end that you should go on walking worthily of God who is calling you to his kingdom and glory.*

In his second letter to Timothy 4.7 he states: *“I have run the course to the finish, I have observed the faith. From this time on there is reserved for me the crown of righteousness which the Lord the righteous*

judge will give me as a reward in that day, yet not only to me, but also to all those who have loved his manifestation.”

Here after he has praised himself, he declares that he has achieved success in the hereafter. Who has given him this insight?!

4. His intellectual mistakes:

Anyone examining the words of Paul in his letters will find a number of errors. Among these are.

1. His claim that Jesus was the first person to rise from the dead. In Acts of the Apostles 26:23, it states the words of Paul:

“..that Christ was to suffer and, as the first to be resurrected from the dead.”

In his first letter to the Corinthians 15:20, he said:

“However, now Christ has been raised up from the dead the first fruits of those who have fallen asleep.”

In his letter to the Colossians 1:18, Paul said, “*He is the beginning the firstborn from the dead..*”

Without a doubt this is a grave error on the part of Paul, because those who came back from the dead before Jesus were numerous. In the Book of Ezeiel 37:1-10, the Jews stated:

“The hand of God proved to be upon me, so that he brought me forth in the spirit of God and set me down in the midst of the valley plain, and it was full of bones. And he had me pass along by them all round about, and look! they were very dry.... “ This is what

*the Sovereign Lord God has said to these bones:
“Here I am bringing into You breath, and You must
come to life...and You will have to know that I am
God.”*

“And I prophesied just as he had commanded me, and the breath proceeded to come into them, and they began to live and stand upon their feet, a very, very great military force.

Maybe these are those mentioned by Allah in the Qur'an in the following way:

{ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ } البقرة: ٢٤٣

“Did you (O Muhammad (ﷺ)) not think of those who went forth from their homes in thousands, fearing death? Allah said to them, “Die.” And then He restored them to life. Truly, Allah is full of Bounty to mankind, but most men thank not.”

[Qur'an 2:243]

In the Gospel of Mark 5:35-43, as well as in the Gospel of Luke 8:49-56, it states that Christ brought back a little girl from the dead. In the Gospel of Luke 7:12, it also states that Christ brought back a young boy from the dead after he had been carried on a bier to his grave.

All these examples show the error of Paul in his claim that Christ was the first one to rise from the dead.

2. Another of the errors of Paul, is his statement in first Corinthians 15:50 in which he states:
“However, this I say, brothers, that flesh and blood cannot inherit God’s kingdom.”

This statement contradicts what Luke mentioned about Christ after he appeared to his disciples after his resurrection. They were afraid, so he said to them, *“Why are You troubled, and why is it doubts come up in Your hearts? See my hands and my feet, that it is I myself; feel me and see, because a spirit does not have flesh and bones just as You behold that I have..”* **then he said..** *“and he lifted up his hands and blessed them. As he was blessing them he was parted from them and began to be borne up to heaven.*

[Luke: 24:38-50]

This clearly shows that he ascended both in body and spirit. So how can Paul claim that flesh and blood are not able to inherit the Kingdom of God? This, in fact shows Paul’s deviation from the belief in the Day of Judgment and his corrupt belief. This is part of the effect of Judaism on him. This is why he plainly states in his first letter to the

Corinthians 15:44 about the resurrection of the body:

“It is sown a physical body, it is raised up a spiritual body.”

This is a confused statement contradicting the words of Christ.

3. One of the worst errors of Paul, is his statement that Christ was cursed because of them.

In his letter to Galatians 3:13, he said: *“Christ by purchase released us from the curse of the Law by becoming a curse instead of us, because it is written: “Cursed be every man hanged upon a stake.”*

How can Christ be cursed, when he is a noble prophet who brought guidance to the people in addition to that which would make them avoid the curse of God (Allah)? In the opinion of the Christians also, Christ is the Son of God. How then can he be cursed? The cursed one is one who is rejected and is far away from receiving the mercy of Allah. Is it logical for a sensible person to put himself in a cursed position for the sake of others? In Addition, his using what was mentioned in the Old Testament is false, for how can one be declared cursed due to his crucifixion?! It is well known that there would innocent people among those crucified, especially in a case of wrong judgment or oppression, as was the case during the time of Christ. Christ therefore, did nothing to

deserve crucifixion. Consequently, if he was crucified, his crucifixion would have been a matter of oppression and aggression, and whoever crucified him, or rather, those who tried to crucify him, has drawn upon themselves sin and curse. How then can Paul's words be true, when Christ advised his disciples about this, as was recorded in Matthew 10:39, *"And whoever does not take up his cross and follow me does not deserve me."*

4. In Galatians 4:25 Paul said:

"Because Hagar is Mount Sinai in Arabic."

This is an error, because it is not known that *Hagar* means Mount Sinai in Arabic or that this mount is called by that name.

5. His claim that he will remain alive until the second coming of Christ, so that he'll meet him and those with him in the clouds.

In this regard he says in First Thessalonians 4:15, *"For this is what we tell You by God's word, that we the living who survive to the presence of the Lord shall in no way precede those who have fallen asleep [in death]; because the Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first. Afterward we the living who are surviving will, together with them, be caught away in clouds to thus we shall always be with (the) Lord ."*

He also stated:

“Look! I tell You a sacred secret: We shall not all fall asleep [in death], but we shall all be changed, in a moment, in the twinkling of an eye, during the last trumpet. For the trumpet will sound, and the dead will be raised up incorruptible, and we shall be changed.

[1

Corinthians 15:51-52]

This is how the Devil deceived Paul into thinking that he will live forever and never die.

This is evidently erroneous and false because Paul was beheaded during Nero’s persecution of Rome.

6. Another grave error of Paul is that he attributed those words to God. So, he also lied against (God) Allah. There is no other answer to this claim of Paul except what the Jews mentioned in their book of Deuteronomy 18:21-22, which they attribute to God. It states:

“And in case you should say in your heart: “How shall we know the word which God has not spoken?” when the prophet speaks in the name of God and the word does not occur or come true, that is the word that God did not speak.”

Based on this we can judge Paul to be a false prophet, for he attributed words to God (Allah) that did not occur and words that were false.

5: Paul's attitude towards the laws of Moses and the Torah

We find Paul, who was originally a staunch Jew, after his conversion to Christianity fluctuating in his speech. In fact he contradicts a lot of the laws of Moses. Some examples of these are as follows:

- 1. He plainly stated that everlasting life is achieved by one's perseverance in doing good deeds. In this light he states in his letter to the Romans 6:2,**

"Who will render to each one according to his works: to those who by patience in well doing seek for glory and honour and immortality, he will give eternal life;... but glory and honour and peace for everyone who does good.."

[Romans 2: 6-10]

This speech contradicts the most distinguishing feature of Paul's doctrine- his claim that mankind is saved by faith and not by deeds. In Galatians 3:8-9, we find Paul saying:

"Just as Abraham put faith in God and it was counted to him as righteousness. Surely you know that those who adhere to faith are the ones who are the sons of Abraham. Now the Scripture, seeing in advance that God would declare people of all nations righteous

due to faith, declared the good news beforehand to Abraham namely: “By means of you all nations will be blessed. Consequently those who adhere to faith are being blessed together with faithful Abraham.”

If we compare this to what was said before, it will be clear to us the contradictions that Paul made in his speech in the two places.

2. Paul also said in his letter to the Romans that the works of the Law- i.e. the laws of Moses, lead mankind to righteousness. He stated:-

“For the hearers of the Law are not the righteous one before God, but the doers of law will be declared righteous.”

He contradicted himself in his letter to the Galatians 2:16-21, when he declared open war on the laws of Moses. He stated:

“Knowing as we do that a man is declared righteous not due to works of law, but only through faith in Jesus Christ, that we may be declared righteous due to faith toward Christ, and not due to works of law, because due to works of law no flesh will be declared righteous.....Indeed the life that I now live in flesh I live by faith that is toward the Son of God, who loved me and handed himself over for me. I do not shove aside the undeserved kindness of God; for if

righteousness is through law, Christ actually died for nothing.”

This undoubtedly is a clear contradiction, because he claimed before that the laws lead to righteousness. Here however, he denies that anyone can come to righteousness through these law.

He also stressed this by clear statements that refuted the laws of Moses. These statements also branded all the righteous before Christ that none of them was actually righteous or upright because the laws did not allow him to achieve this goal. A question raises its head here. If the laws of Moses do not lead man to become righteous and upright, and save him in front of God, why then were they ordained for man, and revealed to them by God? Why did the prophets of God and his righteous servants from Moses to the time of Jesus follow it? In fact Jesus himself was compelled to follow it. In addition, this covered a period of almost one thousand years. Can any sensible person say or think that God revealed a law to one of his prophets that does not lead people to righteousness and uprightness? Is it logical that He leaves them for almost one thousand years worshipping Him through this law, which does not lead them to what pleases Him!?

Without a doubt, no sensible person would make such a claim, nor would anyone who knows the

mercy and gentleness of (God) Allah the Sublime to His creation. In fact, no one, before Paul, made such a statement!

3. Among the places where Paul's contradictions are obvious concerning the laws of Moses is found in his first letter to Timothy 1:6-9 where he states:

“By deviating from these things certain ones have been turned aside into idle talk, wanting to be teachers of law, but not perceiving either the things they are saying or the things about which they are making strong assertions.

Now we know that the Law is fine provided one handles it lawfully in the knowledge of this fact, that law is promulgated, not for a righteous man, but for persons lawless..”

Here Paul admits that the laws are good for those who take them and adhere to them, and that if the criminals and sinners and the like adhere to them, they will rectify them and lead them to righteousness. In his letter to the Galatians 3:10-11, however, he stressed the exact opposite of this and stated:-

“For all those who depend upon works of law are under a curse, for it is written “cursed is everyone that does not continue in all the things written in the scroll of the law in order to do them, moreover that by law no one is declared righteous with God is evident,

because “ the righteous one will live by reason of faith.”

He therefore confirms that whoever worked by the law is cursed if he does not continue in all the things written in the scroll of the law. This contradicts his previous statement where he confirmed that the law was righteous and leads to righteousness.

4. Paul also mentioned that the Books of the Jews are revelations from God. In 2 Timothy 3:15-17 he stated:- *“and that from infancy you have known the holy writings, which are able to make you wise for salvation through the faith in connection with Christ Jesus. All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, and that the man of God may be fully competent, completely equipped for every good work.”*

In this way the Books of the Jews (the Old Testament) are considered to be beneficial and righteous and leading mankind to perfection. It

cannot be thought that he is referring to the New Testament, because during his time there was no book called the New Testament. In addition, Timothy was originally a Jew. So here Paul reminds him about the Holy Jewish Books.

We find him however, contradicting himself in another place, when he describes the laws and teachings as mere teachings and commands of men. He states in Colossians 2:20:

“If you died together with Christ toward the elementary things of the world why do you, as if living in the world, further subject yourselves to decrees. Do not handle, nor taste, nor touch, respecting things that are all destined to destruction by being used up in accordance with the commands and teachings of men?”

This is indeed a severe, slanderous attack on these teachings and he described them as lies of men and not from God.

This is seen more clearly in the letter to the Hebrews 7:18, for it states:

“Certainly then these occurs a setting aside of the preceding commandment on account of its weakness. And ineffectiveness. For the law made nothing perfect....”

Here he claims that the laws are weak and ineffective and do not lead to perfection. In the pervious statements however, he claimed that they were beneficial for teaching, training and disciplining, and that they were all revelation from God. This is a clear contradiction.

5. He declared that the wrongs committed by those who were before the Law and those who did not have the Law would not be held against them. In his letter to the Romans 5:13 he states:
*“For until the Law sin was in the world, but sin is not charged against anyone when there is no law.”*¹⁶⁶
This contradicts his statement in the same letter when he says in Romans 2:8, “...however for those who are contentious and who disobey the truth but obey unrighteousness there will be wrath and anger, tribulation and distress, upon the soul of every man who works what is injurious, of the Jew first and also the Greek; but glory and honor and peace for

166

The meaning of this statement, is that from the time of Adam to Moses there was no law or revelation. This being the case, the sins that were committed by the people during that time, will not be held against them, because they had no law.
see William Parkley, Explanation of the Letter to Romans pg:186.

everyone who works what is good, for the Jew first and also the Greek. For there is no partiality with God. For instance all those who sinned without law will also perish without law..”

So here he plainly states that whoever does wrong, even if he does not follow the laws of Moses, he will still be held accountable for that. This is another clear contradiction.

6: Paul's contradiction of what Jesus advocated:

Another observation about the call of Paul, is that it goes against what Jesus advocated in a number of ways:

1. Among these his call for the abrogation of the laws of Moses and that the people will be saved by faith only. The text of these were already mentioned.¹⁶⁷

This contradicts what Jesus emphasized and advocated. In the Gospel of Matthew 5:17-20, it states that Jesus said:

“Do not think that I came to change the law or the Prophets. I came not to destroy but to fulfill; for truly I say to you that sooner would heaven and earth pass away than for one smallest letter or one particle of a letter to pass away from the Law by any means and not all things take place. Whoever therefore breaks one of these least commandments and teaches mankind to that effect, he will be called ‘least’ in relation to the kingdom of the heavens. As for anyone who does them, this one will be called ‘great’ in relation to the kingdom of the heavens. For I say to you that if your righteousness does not abound more than that of the scribes and Pharisees, you will by no means enter into the kingdom of the heavens.”

These are clear confirmations that Christ adhered to the Law, and that he forbade going against it. Then why did Paul go against these teachings, and,

in fact, declare open war against it until he abolished it totally and forbade working by it? The abolition of the law of Moses, is actually the total destruction of the religion of Christ. This is because, it was apparent in the religion of Christ that he did not bring any new laws as such but instead, gave special concentration to repentance and the abandoning of sinful ways. Naturally, this would mean adhering to the previous laws. Thus, if the laws are abrogated, the call of Jesus will be a general one to repentance and uprightness, without any deeds that would lead mankind to purify his soul.

This is what happened to the religion of Christ due to the advocating of Paul. It became a call to

¹⁶⁷See pages

repentance and uprightness without there being any deeds of worship which would purify one's soul and cause him to draw closer to god.

It is a known and proven fact that the human soul needs constant religious exercise and purification. This is not achieved except by constant and continual acts of worship. I mean acts of worship at specific times in order for him to have support against his evil traits.

Acts of physical worship also have many other benefits. The most important of these is that through them, a person fulfills his rights and obligations to Allah. It is also a way by which one shows his gratitude to Him. Due to Allah's greatness and sublimity, one is obliged to worship Him through these different forms of worship.

The gratitude that one must show to Him, is on account of the countless bounties that He has bestowed on him. A person can only truly show this gratitude, through acts of worship that require complete submission and humility to Allah, the Sublime, alone without associating any partners to Him.

Jesus was like this, for he adhered to the laws of Moses. He also ordered his followers to give charity, pray and fast. He also warned them against showing off while doing these deeds. As for what Paul claims in a number of different speeches, that mankind attains righteousness by faith only, this is a claim without a shred of supporting evidence from the words of Christ. There is also no evidence to support it from actual situations. This is because, faith of the heart needs righteous deeds for it to grow and gain strength. In this way, a believing person resists his whims and fancies and vain desires. If there are no deeds of worship to strengthen his faith, it grows weaker, until he becomes unable to resist his desires or repel misconceptions. He'll therefore be destroyed. This is what happened to those whom Paul called

on to adhere to his fundamentals. Many of them were unable to withstand the encitements that surrounded them.¹⁶⁸ It is a sign of gross ignorance on the part of an advocator, and a great deficiency in one's call, if it is one-sided. This was the state of Paul's call, because he called on his followers to stay away from unlawful things and desires.¹⁶⁹ At the same time he did not institute any acts of worship and prayer that would assist them in purifying themselves and prevent them from committing sinful acts. Instead he prohibited them from doing deeds when he abrogated the laws of Moses. This is why he was unsuccessful in ridding them of the iniquities of character and the dangerous straying that befell them. These acts continued throughout the Christian society until this day.

All this is in contradiction to the religion of Moses and Jesus (peace be upon them). It also contradicts what Allah ordained in the religion of Muhammad (ﷺ)-Islam, that came with the two-sided law of injunctions and prohibitions.

These injunctions include those things that will purify the soul. This is done through performing acts of worship and acts that will draw one closer

¹⁶⁸ See Paul's first and second letters to the Corinthians, where it was clear that the people of that town were unable to resist the forbidden enticements that were widespread there.

¹⁶⁹ See what he said about the unlawfulness of fornication, theft drunkenness etc. (1Cor. 5 and 6)

to Allah, like prayer, Zakat, fasting, Hajj (pilgrimage) and all other forms of worship.

The prohibitions include a prohibition of all that is evil, corrupt, and unjust in all its forms. This is in addition to widely opening the door of good deeds that act as a support for a person to stick to the compulsory acts and avoid the prohibited acts without difficulties. This is why the Islamic society is one that is most void of vices and corruption.

After all of this we say.

Without a doubt, Paul, by his abolition of the law, has destroyed the call of Jesus and his religion. He has destroyed it from its foundation. He replaced it with a weak, flimsy religion that contains nothing except a call to believe in the crucified Christ, according to their claim.

Is it sensible to believe that Christ advocated something, and was keen on explaining it, and adhered to it all his life, while in fact, it was something that was false and of no value?

This is, in effect, what the words, deeds and call of Paul are claiming.

2. His claim that Christ's message was a general one for all of mankind and his claim that he was also sent to all peoples.

To this effect he states in Romans: 11:13

“ Now I speak to you who are people of all the nations. For as so much as I am, in reality, an apostle to the nations, I glorify my ministry.. ”

In Galatians:1:15 he states:- *“But when God who separated me from my mother’s womb and called me through his undeserved kindness, thought good to reveal his Son in connection with me, that I might declare the good news about him to the nations..”*

Again in Ephesians 3:8, he states: *“To me, a man lest than the least of all holy ones, this undeserved kindness was given, that I should declare to the nations the good news about the unfathomable riches of the Christ.”*

This claim of Paul contradicts what Christ said about himself and what he advised in the Gospel of Matthew:15:24 *“I was not sent to any but to the lost sheep of the house of Israel.”*

He also advised his disciples in the Gospel according to Matthew: 10:5 by saying: *“Do not go off into the road of the nations, and do not enter into a Samaritan city, but instead, go continually to the lost sheep of the house of Israel.”*

This shows clearly the extent to which Paul contradicted the clear statements of Christ. This is that he was only sent to the Children of Israel. Paul also acted against the advice of Jesus who advised his disciples not to preach to those outside the House of Israel. No doubt there is great wisdom behind this command, and this is known to Allah the Sublime. What seems to be apparent though, and Allah knows best, is that other than

the Children of Israel were so engulfed in sinfulness and iniquities and straying from the right path, that they would not have accepted the teachings and the call to righteousness nor adhere to the orders and prohibitions. Consequently, there was no benefit in calling them. In fact, the greatest benefit would have been achieved by bringing the Children of Israel who strayed, back to the right path. When this was accomplished, it would have been possible, through their righteousness and their example, to call the other people to what they believed in. Most of the Children of Israel however, opposed Christ and rejected his call. They did not stop at this, but instead they even tried to kill him and get rid of him. Allah however raised him up unto Himself. Thus, from that time, until Allah sent His messenger and seal of the Prophets and mercy and guide to all of mankind, Muhammad (ﷺ), the good was removed from mankind. The Arabs, his people, believed in him first. It then became possible to spread this light, good and mercy throughout the length and breath of the earth.

Evidence to support what I mentioned, can be seen in the fact that when Paul expanded the horizons of the call of Christ, he faced an insurmountable obstacle. This was the inability of the pagans to accept the laws of Moses. It was not possible for his call to succeed among them, if these laws were present. So he decided to abolish the law. The writer of Acts of Apostles states that this

first happened by Paul's call. The Disciples then accepted it. They decided not to impose these laws upon the new converts from among the pagans, except that they must stop sacrificing to animals to idols, eating blood and strangled animals and that they must stop fornication.¹⁷⁰

Paul then, worked hard to show the falsehood of the Laws of Moses and to abolish them. This is often repeated in his letters and is one of the distinguishing features of his call. This is despite the fact that he does not possess any evidence whatsoever, giving him the authority to do this. In fact, this tantamounts to disbelief in the religion, and its destruction from the very foundation.

This, by all standards, shows the failure of this call, and that is was not a success, as the Christians believe. For a call to be successful, it must maintain its complete features without making compromises in the things that it calls to- not in its fundamentals, nor in its branches. If this is changed or only a symbolic part is adhered to, then this is, no doubt, a big failure.

3. His abolition of circumcision, that Christ no doubt adhered to, as he followed the laws of Moses.

The Jews mentioned in their book that Allah (God) said to Abraham, as was mentioned in the

¹⁷⁰_[Acts:15:28-29]

Book of Genesis: 17:11, *“Every male of yours must get circumcised.”*

This emphasis on circumcision was also among the things that Paul abolished from the laws of Moses. In Romans: 2:28, he states: *“For he is not a Jew who is one on the outside nor is circumcision that which is on the outside upon the flesh. But he is a Jew who is one on the inside and his circumcision is that of the heart by spirit and not by a written code.”*

4. His claim that the purpose of Christ’s existence was to be crucified and to atone sins. This is in contradiction to what Christ plainly stated, that he came to call to repentance. In the Gospel of Matthew 9:13 Christ stated: *“For I came to call not righteous people but sinners.”*

In the Gospel according to Mark 1:14 it states, *“Now after John was put under arrest Jesus went into Galilee preaching the Gospel of God and saying: ‘The appointed time has been fulfilled and the kingdom of God has drawn near. Be repentant, you people and have faith in the Gospel.’”*

It is clear here, that Christ clearly stated that the goal of his message was a call to repentance. Paul however, invented a new goal from himself for

Christ, one which Christ did not mention. This is that he came to be crucified for the atonement of sins.

In Romans 3:23 Paul stated: *“For all have sinned all fall short of the glory of God and it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid by Jesus Christ. God set him forth as an offering for propitiation through faith in his blood. This was in order to exhibit his own righteousness, because he was forgiving the sins that occurred in the past while God was exercising forbearance..”*

In Romans 5:6-8 he stated *“While we were still weak, at the right time Christ died for the ungodly “.... But God shows his love for us in that while we were yet sinners Christ died for us.”*

In his second letter to the Corinthians 5:21, he states: *“For our sake he made him to be sin who knew no sin, so that in him we might become the righteous of God.”*

This claim therefore, that Paul devised to interpret the life and death of Christ, is what was adopted by all the Christians after him.

There is no truth in it from the life or words of Christ. We have previously discussed this in the chapter that deals with the crucifixion and atonement.

5. Jesus repeatedly declared that he was a messenger sent to the Children of Israel, that he was a human born of a human, the son of David, as well as other titles that confirm that he was a human and the son of a human. In this regard he states in Matthew 8:20

“And Jesus said to him “Foxes have holes and birds of the air have nests, but the son of man has nowhere to rest his head!!”

In the Gospel according to Luke 7:34, Christ stated to the Jews:-

“The son of Man has come eating and drinking and you say, Behold a glutton and a drunkard a friend of tax collectors and sinners”

In the Gospel according to John: 8:40 Jesus said:

“But now you seek to kill me a man who has told you the truth which I heard from God.”

By these texts, Jesus confirms his human nature. Paul however, has taken the title “Son of God” and given it the meaning adopted by Christians in their belief about Christ, that he is a God and the Son of God. The author of Acts of the Apostles, describes the beginning of this call of Paul. He states, “And

in the synagogues immediately he proclaimed Jesus, saying. He is the Son of God”

In Galatians 4:4 Paul states:

“But when the time had fully come, God sent forth his Son, born of a woman, born under the law.”

This claim therefore came from the words of Paul and from his beliefs. It then gained strength in the Christian Councils and Conferences and the Christians adopted it as part of their belief.

This was previously discussed when we dealt with the errors of this belief.

7:Unsupported Claims made by Paul.

Many of the claims of Paul in his letters, are unsupported by evidence. Here are some brief examples.

1) In Romans 5:13 he states, “*Sin is not counted where there is no Law.*”

This means that the nations before the laws of Moses would not be held accountable for their deeds. This is a claim without evidence. In fact it is utterly false, for verily Allah destroyed the people of Noah (Nuh) and Lot (Lut) among others, due to their sins. They lived a very long time before Moses and this information is also found in the Torah.

2) In Romans 7:7, it states: “*What then shall we say? That the law is sin? By no means! Yet had it not been for the law I should not have known sin. I should not have known what it is to covet, if the law had not said, “You shall not covet.”*”

Again, this speech is false and void. This is because desires were present before the revelation of Laws. Sins were widespread among the people and they took the form of hostilities towards others like killing, theft, anger, oppression or the form of sinful deeds like fornication, the drinking of alcohol and all the other acts of sinfulness. People fell into these acts and corrupted their worldly lives and incurred the anger of Allah upon themselves. So laws were revealed in order to explain to people the path to righteousness and good, to call people to it and to warn them against evil and iniquities and falling into such.

3)In Romans 8:7 Paul states:

“For the mind that is set on the flesh is hostile to God.”

This statement is without evidence, for the body has needs, without which it cannot perform acts of worship to Allah nor obey Him. These include food, drink, sexual relations etc.

4)In Romans 13:1 Paul states,
“..and those that exist have been instated by God.”
Therefore he who resists the authorities resists what God has appointed ...for he is God’s servant for your good.

Does this mean that the oppressive rulers, who wage war on the religion of Allah (God) and spread evil and sinfulness throughout the land are in reality servants of Allah!!?

5)In 1 Corinthians 7:14, it states, “For the unbelieving husband is consecrated through his wife, and the unbelieving wife is consecrated through her husband. Otherwise your children will be unclean, but as it is they are holy.”

His statement here means that an unbeliever who marries a believing woman, becomes consecrated by his wife. On this basis therefore, an idolater will become clean, pure and pleasing to his Lord and holy in His sight, because of his wife.

This is another false notion of Paul, and one that is contradictory to what is mentioned in the Torah (Old Testament). In Deuteronomy 24:16, it states, “Every man shall be put to death for his own sin.”

It also contradicts what was mentioned in Matt: 12:37 “For by your words you will be justified and by your words you will be condemned.”

It is also contradictory of Paul’s speech in Romans, 2:6 “For he, will render to every man according to his works”

In Phillippians: 2:10, he states: “....so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground. And every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father.”

There is absolutely no evidence to support this claim. In addition, it is a gross error from the point that it did not occur. Muslims therefore, do not prostrate to anyone or anything, save Allah

alone associating no partners with him. The Jews and pagans also, do not prostrate to Jesus nor do they glorify him.

8: Paul's Senseless Explanations and Justifications:

Among the things that one observes about Paul, is that he mentioned many things as justifications for his actions that actually have no meaning. Among these are:

1 His justification for abolishing the laws of Moses.

In his letter to the Romans he states:- 7:1-6 “*Can it be that you do not know brothers (for I am speaking to those who know law.)*

That the law is master over man as long as he lived? For instance, a married woman is bound by law to her husband while he is alive , but if the husband dies she is discharged from the law of her husband. So, then, while her husband is living she would be styled an adulteress if she became another man's. So my brothers, you also made dead to the law through the body of Christ that you might become another's the one who was raised up from the dead that we should bear fruit to God.” For when we were in accord with the flesh, the sinful passions that were excited by the law were at work in our members that we should bring forth fruit to death. But now we have been discharged from the law, because we have died to that by which we were being held fast, that we might be slaves in a new sense by the spirit and not in the old sense by the written code.....”

His justifications are lengthy on this issue. After reading them however, one emerges with only one

logical conclusion- Paul wanted to justify his claim that the law was abolished.

It must be observed here, that Paul was unable to present a single quotation from Christ about the abolition of the law. Instead however, he came with long-winded incomprehensible explanations and justifications in order to have his ideologies spread among the people.

2 His statement about the Jews that God will have mercy on them.

Paul justifies his claim that God will have mercy on the Jews, in the following way. In Romans 11:28 he states, “*True with reference to the Gospel they are enemies for your sakes but with reference to (God’s) Choosing they are beloved for the sake of their forefathers. For the gifts and the calling of God are not things he will regret. For just as you were once disobedient to God but have now shown mercy because of their disobedience so also these now have been disobedient with mercy resulting to you that they themselves also may now be shown mercy. For God has shut them all up together in disobedience that he might show them mercy.*”

This is what Paul says, flattering the Jews and claiming that they will receive mercy. He makes this claim despite the fact that the Jews tried to kill Christ, disbelieved in him, rejected his call and persecuted his followers!

3 His claim that the Christians will judge the angels!

In 1 Corinthians: 6:3 he says: *“Do you not know that we shall judge angels?”*

Where did Paul get this information, that the Christians will be judges? Where did he get that they will judge angels? Does he know how angels live and what they were ordered to do, and what they were prohibited from doing, so that he may judge them?

4 He claimed that Christ was the stone from which the Children of Israel drank in the desert.

In 1 Corinthians 10:4 Paul stated:

“And all drank the same spiritual drink for they used to drink from the spiritual rock mass that followed them and that rock mass was meant the Christ.”

This is a very hidden explanation that the philosophers call symbolic philosophy. It is also a sign of belittling Jesus, for they likened him to an inanimate rock, instead of being what he was- a noble human and prophet.

5 His Claim That Man is The Picture of God and His Glory.

In 1 Corinthians: 11:7 Paul stated: *“As he is God’s image and glory but the woman is man’s glory!”*

How did man become the image and glory of God. Among men are those who are criminals and sinners heretic, and enemies of God. Man and mankind in general are deficient beings in all aspects Allah on the other hand is the creator and perfect in all aspects so how can he compared to his deficient creation.

6 His Claim That What was Meant By The Promise To Abraham was Christ.

In Galatians: 3:16 he stated:

“Now the promises were spoken to Abraham and to his seed. It says not:” And to seed. “as in the case of many such, but as in the case of one “and to your seed,” Who is Christ.”

This interpretation is far-fetched indeed because the promise was for Abraham and his progeny is a collective noun under which the sons of Abraham are included. If it means “his son or his son’s , his sons are closer relatives and more fitting that further relatives without a doubt.

7 His justification and explanations to the abolishment of the laws of Moses by the similitude of the Children of Abraham, Ishmael and Isaac.

In Galatians: 4:21 he states:

“Tell me, you who want to be under the law. Do you not hear the law? For example it is written that

Abraham acquired two sons, one by the servant girl and one by the free woman, but the one by the servant girl was actually born in the manner of flesh the other by the free woman through a promise..... Now we, brothers, are Children belonging to the promise the same as Isaac was. But just as then the one born in the manner of flesh began persecuting the one born in the manner of spirit so also now. Nevertheless, what does the scripture say?" Drive out the servant girl and her son, for by no means shall the son of the servant girl be an heir with the son of the free woman" Wherefore brothers we are children not of a servant girl but of the free woman."

This speech, in addition to the senseless justifications, contains many false claims. He states, "The one born in the manner of flesh began persecuting the one born in the manner of spirit". This means that the descendants of Ismael persecuted those of Isaac. This is false and never took place. In addition, his statement, "Drive out the servant girl and her son for by no means shall the son of the servant be an heir with the son of the free woman," is also false. This is because it was not mentioned in the book. What was mentioned in Genesis: 21:9 is as follows, "And Sarah kept noticing the son of Hagar the Egyptian whom she had born to Abraham poking fun. So she began to say to Abraham, "Drive out this slave girl and her son, for the son of this slave girl is not going to be an heir with my son, with Isaac!"

This statement therefore stemmed from Sarah, according to their reports, out of her jealousy and not a law that was revealed from God. In addition, these words displeased Abraham for to it states after this.

“But this thing proved to be displeasing to Abraham as regards his son. Then God said to Abraham: Do not let anything that Sarah keep, saying to you be displeasing to you about the boy and about your slave girl. Listen to her voice because it is by means of Isaac that what will be called your seed will be and as for the son of the slave girl, “I shall also constitute him a nation because he is your offspring.”

This is a clear statement that God considered the descendants of Abraham. He also constituted great nations from both his sons because they were the Children of Abraham. The statement made by Paul however- and that was the statement of Sarah according to their own book, cannot be accepted.

In fact, Abraham was given the glad tidings of the exact opposite. In addition, Abraham was displeased with these words. It therefore would also be something ugly and unbecoming of anyone who repeats them or says them.

Paul's claim also that the children of slave girls do not inherit, is also false and incorrect, because some of the children of Jacob were children of slave-girls. Dan, Naphtali, Gad and Asher were all children of slave girls, as was reported in Genesis: 30/4-13. Despite this however, they inherited from Jacob. They were also considered among the Jews and the Christians to be among the Children of Israel who, according to their claim, had the promise. Thus the claim of Paul is false as his explanations and justifications, in addition to it being deceiving and misleading.

These are just some of the things that one observes when he reads or simply browses through the letters of Paul. These letters however are the foundation on which Christianity was developed and established. Paul's teachings overshadowed those of Christ. In fact, they replaced them totally, as was mentioned previously.

It is worth mentioning here, that the first followers of Christ did not accept these claims of

Paul. In fact they rejected them. In his second letter to Timothy, Paul states:-1:15, “All the men of Asia have turned away from me.”

This was what was expected from the disciples and those who knew the truth and those who saw Christ. These claims however, found acceptance among the Romans and Greeks, and especially Western Europe that had a majority pagan population. These principles therefore suited them and so they accepted them. They thus won the seal of enforcement through conference of Nicea 325, in which the divinity of Christ was decided, together with the belief that he descended to be crucified for the atonement of the sins of all of mankind, as we mentioned before.

The Christian religion therefore owes more of its existence to Paul than Christ. It has nothing in common with Christ except the name.

The Influence of Paganism and Pagan Philosophy on Christianity

Christ declared that he only came for the lost sheep of the house of Israel. He even prohibited his disciples from going into other than the Jewish towns. His followers after him however, went against this as they went to the pagans of Rome, Greece, Persia other neighboring countries and all the places that they were able to reach.

The fact is that Christianity lacked the fundamentals to make any impression on these societies. It was essentially a call to the Jews only, and it did not have the international characteristic that would allow it to take precedence over these religions and philosophies. Because of this, it was overpowered and it adopted the stamp of the pagan religions. In fact, these pagan religions completely overshadowed it and replaced. These religions only adopted the name of Christianity. This fact is evident to anyone who reviews Christianity today. Religious scholars and historians also reiterated this fact. It is also evident that Christianity has taken on a paganistic flavor and that it takes its beliefs and acts of worship from the pagan rituals which it incorporated.

The following are just some examples:

- 1. The Trinity is also present in Hinduism and Bhudaism before Christianity. In this**

regard Faber in his book “The Origin of Paganism” said:

“Just as we find in Hinduism three entities in Brahma, Vishnu and Shiva, so too we find in Bhudaism, for they say the Bhudha is a God, and they hold the view that he has three constitutive elements..”

This was also present among the Egyptians, Persians, Greeks, Romans, Asyrians, Phoenicians, Scandinavians, Mexicans and Canadians.

In Ancient Egypt, they held the belief that there was a Trinity comprising of Atom, Shu and Tifnut or Ozavius, Zeus and Huros.

2. Crucifixion as an atonement for mankind, was also a pagan belief present among the Hindus. Hokk in his book, “*The Travel of Hokk*,” states that the Hindus believed in the incarnation of one of their gods and that he presented himself as a sacrifice for the atonement of the sins of mankind.

Duwan in his book, “Superstitions of the Old and New Testament” states:

“And the Hindus believe that Krishna, the first born, who was himself Lord Vishnu, who has no beginning nor end, in their opinion, was moved by compassion to free the earth from the burden it was carrying. So he came down to earth and freed

mankind, by allowing himself to be sacrificed, as an atonement for mankind.”

Mrs. Jamson states in her book entitled “History of our Master from Traditions,” states, “The Milition used to have a representation of their god in the form of a human, crucified with his hands and feet bounded with rope. Under his feet there was the picture of a lamb. The Syrians hold the belief that Tamuz was God, born of a Virgin and suffered for the sake of mankind. They called him the Savior, Redeemer and the Crucified.”

3 The belief that God took on a body and was born of a Virgin. This was also the belief held by the pagans. Duwan states,

“The Hindus believe that Krishna was the son of the chaste, pure, virgin..... and they call her the mother of God.”

The Egyptians believed that Huros, the Savior, was born of the Virgin, Isis. He was the second emanation from Amon and they called him, The

Begotten Son. They also depicted him either in the hands of his mother or sucking from her breasts”

These examples plainly show the influence of pagan religions on Christianity. In fact, pagan religions have overshadowed Christianity. The Historian H. Fisher states: “Except there is no doubt that by Christianity later becoming the official religion in the land i.e. the Roman Empire, its numbers increased greatly and quickly. That was especially so, as the change from paganism to Christianity was not a change to a completely strange environment or a feeling of a sudden conversion. Instead, the entry into Christianity was a friendly affair for many of the gradual sentimental feelings because the rituals in the Christian religion were similar to those of the current religion. Its instructions also comprised of those of Modern Plato. In addition the belief of the presence of an intermediary between God and man was something that was known before to Persia and the Platonians alike.”

On this issue, the Head of the Department of History at the University of Paris says: “Christianity was unable to put up a defense in the face of these beliefs and tendencies that were widespread at the time. Even though in the third century, it (i.e. Christianity), was triumphant over all shades of the pagan religions, this only occurred

because it developed into a call that incorporated the fertile beliefs and the fundamental religious practices of the sympathetic pagan religions. Christianity merely arranged these rituals. It established them and wrapped them with the order (harmony) that they lacked, until it was able to stand on its own, in front of the many beliefs and rituals that its enemies held fast to, without showing any sign of weakness or deficiency in any of its important fields.

This act of assimilation that was the main phenomena in the history of Christianity, happened very slowly and depended on a persistent liaison with the development of faith, in all levels of the pagan society; a society in which there were different pictures of faith, based on the different environments and eras that it witnessed... and this is a phenomena that explain to us how the period in which the Christians were able to win enthusiastic affection among the general Greek-Roman world, came about.”

This is sufficient evidence to prove the assimilation of Christianity into the pagan religions that confronted it. According to true religious standards, this tantamount to disintegration of the religion and disbelief in the religion of Allah. The true religion, which must be rightfully attributed to Allah in all its fundamentals as well as its branches, must be pure in its belief and laws free from the superstitions of man and the dictations of the devil.

The question is, how did Christianity incorporate these pagan religions?

Anyone looking at the propagators of Christianity in the early times and those who are considered to be the ones who had the biggest influence and effect on the religion, will find that they were philosophers. In fact they delved deeply into pagan philosophy and after their conversion to Christianity, the new religion, they also tried to fill the deep emptiness that they found in it after it had been altered, by mixing it with the philosophy that they professed previously. Among these philosophers were:

1. Paul (Saul the Jew) and we have already discussed him.

2. Justin (the martyr). He was born in the year 100 or 105 CE to pagan parents. He was also raised on paganism and studied Stoic philosophy. He later went on to study Academic philosophy as well as Greek philosophy.¹⁷¹

The priest Hana Al-Khudr said: “Without a doubt the extensive study of philosophy that Justin did before his renewal, had some affects of paganism his teachings.”

3. Titan (Titus) the Syrian. He was born in 110 CE to a pagan family. He studied philosophy in Greece then he went to Rome.

There he studied their religion and philosophy. He then studied under Justin, the martyr.

4. Athen Gorus from Athens. He was a contemporary of titian the Syrian and was fond of philosophy His writings are filled with poetic and philosophic excerpts.

5. Theophilus of Antioch. He was born to pagan parents and his entire education was in Greek paganism. He was the first to use the word” Trinity” in the history of Christian theology.

6. Clement of Alexandria. He was born around 150 CE in Athens to pagan parents. He has a passion for knowledge and searched for it enthusiastically anywhere it was to be found. He traveled extensively until he settled in Alexandria. He benefited from many different cultures and after embracing Christianity he became principal of a School of Christianity in Alexandria that was founded by Pathinius who was a pagan philosopher before entering into Christianity.

Clement of Alexandria was very much influenced by Justin and his philosophy. So he introduced

these matters into his teachings about Christ. The

priest Hana Al Khudri says:

“Without a doubt, the many pagan sciences and philosophies that Clement studied, and the society in which he grew up, left a deep mark on him that was difficult to erase totally.”

7. Augustine: He was born in 354 CE in the city of Sagsata in Algeria and died in 430 C.E. His youth was distinguished by mental and moral struggles. He was attracted to the two-fold philosophy of Mani and became an ardent follower of the Manichaeism doctrine and philosophy. He then became disenchanted with this doctrine and turned his attention to the philosophy of New Platos, through which he started considering himself to be a Christian. He then abandoned his crazy lifestyle and sinfulness and accepted the Christian way of life. He rose to prominence in Christianity until he became Bishop of Hibo in Tunis. He remained Bishop until he died in 430 CE. Augustine became one of the greatest leaders in Christianity after Paul. He was however, affected by his ideas from Modern Plato and this was apparent in his teachings. The writer John stated: “Augustus dealing with official beliefs pertaining to theological ideas, was influenced by his back ground in Modern Platoism.”¹⁷²

¹⁷²The History of the Church.

I do not want to go into much extensive detail on this subject. The objective is simply to point to the foreign beliefs with which Christianity was tainted and which entered it through the likes of those who were leaders of the religion from the very beginning of its entry into the pagan lands. Christianity transformed to this paganism through those who were loaded with philosophy and paganism. They tainted it with their former understanding, knowledge and belief. They then presented it to the people, explaining and defending a religion that was mixed with pagan philosophy in the guise of a monotheistic revealed religion.

The Intervention of the Emperor Constantine.

The Emperor Constantine - Emperor of Rome was the one who lifted the persecution of the Christians after they had suffered for some 300 years at the hands of the Jews and Romans. So this Emperor reconciled the Christians to himself and stopped their persecution. As a result, the Christians sided with him and accepted his overtures. When he saw their differences and the disparity in their sayings, he called them to the conference of Nicea in 325 C.E. So they gathered at this conference. As he was a pagan, ignorant of Christianity, he sided with the views that agreed with his desires and wishes. This was why he supported those who held the view that Christ was divine. This is why he ordered the cursing, excommunication and pursuit of all those who opposed them. This is what actually happened. This resulted in the total conquering of monotheism, the obliteration of its teachings and the spread of Christianity with the backing of the emperors, the first of whom was Constantine who only embraced Christianity on his death bed.

C

Chapter Thirteen

Some acts of Worship and Rituals of the Christians:

Christ was from the Jews (Children of Israel) and he adhered to the Law before him. In the Gospel of Matthew: 5:17, it states that Christ said to the multitude explaining his mission *“Do not think I came to destroy the law or the Prophets. I came, not to destroy but to fulfill. for truth I say to you that sooner would heaven and earth pass away than of one smaller letter or one particle of a letter to pass away from the law by any means and not all things take place.*

The Christians however, after Christ have changed and replaced the tenets of their religion both from belief and laws. So Paul abolished the law and nullified all working by it. In fact he held the view that working by it will not save mankind but in fact, it will bring a curse upon them. In his letter to the Galatians 2/16 he said: *“Knowing as we do that a man is declared righteous not due to works of law because due to works of law no flesh will be declared righteous.”*

In Galatians 3:10 he states:

“For all those who depend upon works of law are under a curse: for it is written: Cursed is everyone that does not continue in all the things written in the scroll of the law to do them.”

In this way, the link of the Christians to acts of worship and the laws that were present in the Old Testament, was severed. They then adopted different laws and rituals. Among these are:

1: Prayer: Christians perform seven daily prayers, for which there is no fixed format. The prayer comprises mere supplications which are taken from those made by Jesus, or from the Psalms of David as was mentioned in the Old Testament. There are only two preconditions for this prayer. These are:

- 1. That one must pray in the name of Jesus, because he is the intermediary, according to the Christian belief. This however, is a clear indication that the Christians worship him.**
- 2. That prayer must be preceded by sincere faith in the Trinity and other beliefs.**

There are also different types of prayers. There are silent prayers, individual prayers, family prayers at home, and congregational prayers in church.

The most important prayer is on Sunday. In this prayer, the priest reads Psalms or other passages from the Bible to the congregation. They on the

other hand, sit and listen and at the end of a section, they all say: "Amen."

It is worth observing here that the Christians mention that Christ encouraged prayer. In the Gospel of Matthew: 6:5. it states: *"You, however when you pray go into your private room after shutting your door pray to your father who is in secret."*

The format of the prayer however, was not detailed by Christ. It seems as though Christ used to pray just like the Jews. The Disciples also knew the prayer because they were also Jews. So, there was no need for Jesus to teach them the way of performing the prayer.

It must also be observed that when Christ prayed he used to prostrate with his face on the ground as was mentioned in Matthew 26:39,

"And going a little way forward, he fell upon his face, praying."

It is understood from this, that Christ used to prostrate during his prayer. The Christians however, do not do this today. This also shows us that the Christians do not know any details about the way Christ prayed. They only took the general meaning of his order to perform prayer, - supplication. They adhered to this only, without having any sound evidence.

Fasting

For some this involves the abstention from food until mid-day then the eating of food without fat. For others however, fasting involves the abstention from food and drink from morning to evening. Some of them believe in fasting the forty days before Easter, the alleged resurrection of Christ.¹⁷³

The same that was previously mentioned about prayer, can be mentioned about fasting.

Christ encouraged fasting in general, without specifying its format or time. So each group interprets it as they see it without any supporting evidence from Christ himself.

All this is because Christians have differentiated between the acts of worship found in the Old Testament and the New Testament. So Paul prohibited the acting by any of the instructions of the Torah as was previously mentioned.

Their religion became something general without there being any specific forms of worship.

¹⁷³Dictionary of the Bible p.563, Haqa'iq Asasiyyah fi l-Eeman Al-Masihiy (Fundamental Truths about the Christian Faith) p.216

Christian Rituals:-

Baptism:

This is the key to entry into Christianity. The Christians do not consider one who is not baptized to be a Christian, even if he was from Christian parents. A person can be baptized as a child or at anytime during his life. He may even be baptized on his death bed. By baptism they mean that one becomes clean and free from sin. This is done by sprinkling water on the forehead, by immersing any part of the body in water, or by immersing the entire body in water. The priest does this baptism in the Church.

Holy Communion:-

This is a piece of bread together with a glass of wine that is taken by the Christians in the church. This is a symbol of the crucifixion of Christ. According to the Catholic dogma, whoever eats the bread and drinks the wine has eaten of the actual body of Christ and drunk of his blood. This is because, according to their belief, the bread and wine are actually transformed into the flesh and blood of Christ.

Other Christian sects however, hold the view that this communion is a symbol of what happened to Christ or that Christ comes in the spirit to this communion. There is no specific time for the

taking of Communion. They believe however, that it must be done several times a year. The people also must be informed about it at least two weeks in advance. These are the two most important, compulsory acts in the rituals of the Christians. This is because these are the only two acts that were ordered by Christ, according to their belief.¹⁷⁴

Confession and Writs of Indulgences.

Repentance in Christianity is not possible except that one admits to his sins and wrongdoing in front of the priest in the church.

The priest then touches him and his sins are forgiven.

This has later developed for in the 12th Ecumenical Council in 1215 CE, it states that the church has the right to forgive and can give it to whom it pleases.

The church and priests have since worked on this and have printed these documents of forgiveness and sold them and gained huge profits. These documents forgive all previous and future sins and frees its owner of all the responsibilities and obligations that he had.

This, in actual fact, is a big disgrace and shame on the part of the Christians and one of the open examples of their playing and mockery. This is

¹⁷⁴The Protestant Constitution p.53, Haqa'iq Asasiyyah (Fundamental Truths) p.25

because man does not exceed his limits and forgive something over which he has no power or jurisdiction, so how can a priest free a person from the responsibilities and rights that he owes to others? What is greater than this and the greatest sin that anyone can commit, is disobedience to Allah and transcending His bounds, so forgiveness rests with Him alone.

Is Allah the Sublime, incapable of doing this? Is He absent-minded and does not know? Are the Popes more knowledgeable than He? Are they more merciful than Him?!

Undoubtedly, all of this is not so, and it is only a matter of insolence and impertinence towards Allah, an encroaching on His rights and the enslavement of His servants. It is also a case of elevating and glorifying themselves.

Without a doubt, the greatest hope and wish of every single human being, is for Allah to forgive his sins and overlook his shortcomings and wrongdoings. If the Popes and priests now take this matter into their own hands, they put a barrier between the creation and their Lord. They prevent the people from reaching Him. They therefore do not ask of Him, nor hope from Him. Instead, their hopes are tied to people like themselves, who are prone to wrong and full of ignorance and deficiencies. Is it sensible to think that Allah, who loves His servants to ask Him, and seek His forgiveness, would ordain a religion which involves barring His creation from Him and

attaching them to other than Him, no matter who it is?

It is also common knowledge that supplication is the essence of worship and one of its greatest fundamentals and meanings. Whoever supplicates to other than Allah, has associated partners with Him. Allah says in the Qur'an:

{وقال ربكم ادعوني أستجب لكم، إن الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين} غافر: ٦٠

“And your lord said: “Invoke Me, I will respond to your invocation. Verily! Those who are too haughty to worship me will surely enter Hell in humiliation.”

[Qur'an: 40:60]

Allah also said:-

{والذين تدعون من دونه ما يملكون من قطمير. إن تدعوهم لا يسمعوا دعاءكم ولو سمعوا ما استجابوا لكم، ويوم القيامة يكفرون بشرككم ولا ينبئك مثل خبير} فاتر: ١٣-١٤

“Those upon whom you call upon, instead of Him (Allah) do not even own a Qitmeer [the thin membrane over the date stone]

If you invoke then they hear not your call and even if they were to hear your call they could not grant your request to you. And on the Day of Judgment they will deny the association you had with them. And none can inform you [O Muhammad (ﷺ) like Him who is the All- Knower (Allah)]”

[Qur'an:

35:13-14]

Asking for forgiveness and mercy and pardon for wrong-doings and overlooking of sins, is one of the

greatest goals of supplication and worship. If man asks another man to forgive his sins and pardon his shortcomings, he in fact, worships that person in rejection of Allah. The one who is pleased to be asked and invoked, besides Allah, is in fact a false god who calls to the worship of himself.

The most ignorant of people, with the most corrupt of minds and those indulging in the greatest form of polytheism, are the ones who puts their hopes and wishes for the forgiveness of their sins on a human like themselves. One who himself is also prone to deficiencies and wrong-doings. At the same time, they turn away from the prefect, the *Ghani* (One who is free of all wants), the Creator the Inventor of all things, the Merciful the Beneficent, the Lord of all the worlds, the True God, there is no God besides Him. In his hands rests all the power and to Him everything returns.

Allah made a statement of fact when he declared.:

{ اتخذوا أحبارهم ورهبانهم أربابا من دون الله والمسيح ابن مريم وما أمروا إلا ليعبدوا إلها واحدا لا إله إلا هو سبحانه عما يشركون } التوبة: ٣١

*“They (Jews and Christians), took their rabbis and their monks to be lords besides Allah, (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah) and they took as their Lord, the Messiah, son of Mary, while they were commanded to worship none but One Ilah (God- Allah) **La ilaha illa huwa**, (none has the right to be worshipped but He). Praise*

and glory be to Him, (far above is He) from having the partners they associate (with Him.)” [Qur’an 9:31]

Allah also stated:

{ يا أيها الذين آمنوا إن كثيراً من الأحبار و الرهبان ليأكلون أموال الناس بالباطل ويصدون عن سبيل الله... } التوبة: ٣٤

“O you who believe! Verily there are many rabbis and monks who devour the wealth of mankind by false pretenses and hinder (them) from the way of Allah...”

[At- Tauba 9:34”

Conclusion:

After presenting this overview of both Christianity and Islam, we have now come to the end of the road. It is necessary here, to point out that mankind was created by Allah, the Sublime, for the sole purpose of worshipping and obeying Him. There is therefore, no kinship between Allah and His creation. In fact, the relationship between Allah and mankind is that of slave and master and creator. He is the Lord of mankind and they are His slaves. Allah created mankind to worship Him, so He does not place importance on their shapes, color lineage nor wealth. Allah, the Sublime, only looks at the hearts and deeds.

It is necessary therefore, for one to be sincere at heart and intention. He must love Allah and be pleased with him and depend on him. His deeds must also be in accordance with the things that Allah loves and sanctions from the deeds that Allah has ordained through his prophets and messengers. In the previous pages, we have studied that the sources of both Christianity and Judaism have been lost and distorted a long time ago. So much so, that they are not able to distinguish what was from the words of Allah and His religion, from the words of man and the lies that he included. The situation was therefore very confusing for both the Jews and the Christians, until it became impossible in later times to ascertain the truth. This is because of the cessation

of revelation and the fact that that which was revealed, became mixed with the words of men. The only way to determine the truth therefore, was by something removed divorced from both Christianity and Judaism- a new revelation. This revelation, miraculous distinction and new light, came in the form of Islam, brought by the prophet and Messenger Muhammad (ﷺ), together with what Allah revealed in the Qur'an or what the Messenger said, did or advocated. It therefore became possible for one to distinguish the truth from falsehood in the former religions. It also became possible to distinguish the things that were from revelation from those that were not. Allah stated:

{ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ، قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ. يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ }

المائدة: ١٥-١٦

{O people of the Scripture (Jews and Christians)! Now has come to you a Messenger (Muhammad ﷺ) explaining to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allah a light (Prophet Muhammad ﷺ) and a plain book (this Qur'an).

Wherewith Allah guides all those who seek His Good pleasure to ways of peace, and he brings them out of darkness by His will unto light and guides them to a

Straight Way (Islamic Monotheism).

}

[Qur'an 5: 15-16]

Consequently, there was now no need for these two previous religions nor for any other religion. This is due to the presence of Islam, which encompasses not only all the good found in the previous religions, but also more benefits and honorable traits, than any of the previous religions. In fact, it clearly showed that this was the only religion on the face of the earth, and that Allah will not accept any other religion besides Islam. So either they become Muslims or remain disbelievers and face the punishment of the Hell-Fire -what an evil destination! Mankind has one choice only and that is to adhere to Islam. How can people adhere to a religion that has been mixed with the evil designs and thoughts of men? ... A religion filled with their alterations? Their adherence would be useless, and remaining on it will be sheer ignorance. This is because there is no way for the adherents to these religions to achieve righteousness and piety. There is no way for this way of life to guide its followers to the pleasure of Allah. Instead its way leads to the anger of Allah. The Jews for example may Allah have mercy are turning night and day in the anger of Allah this has become documented in the Qur'an, and Allah stated:

{ قل هل أنبئكم بشرٍ من ذلك مثوبة عند الله، من لعنه الله
وغضب عليه وجعل منهم القردة والخنازير وعبد الطاغوت،
أولئك شر مكانا وأضل عن سواء السبيل } المائدة: ٦٠

{ Say (O Muhammad ﷺ) to the people of the
Scripture:) “Shall I inform you of something worse
than that, regarding the recompense from Allah: those
(Jews) who incurred the curse of Allah and His wrath,
those of whom (some) He transformed into monkeys
and swines, those who worshipped *Tagut* (false
dieties); such are worse in the rank (on the day of
Resurrection in the Hell-Fire), and far more astray
from the Right Path (in the life of this world).

}

[Qur'an 5:60]

In another verse Allah stated:

{ فبما نقضهم ميثاقهم لعناهم وجعلنا قلوبهم قاسية يحرفون
الكلم عن مواضعه ونسوا حظاً مما ذكروا به، ولا تزال تطلع
على خائنة منهم إلا قليلاً منهم.... } المائدة: ١٣

{ So because of their breach of their covenant, We
cursed them, and made their hearts grow hard. They
change the words from their right places and have
abandoned a good part of the message that was sent to
them. And you will not cease to discover deceit in
them, except a few of them }

[Qur'an: 5:14]

**As for the Christians, the more they try to draw
closer to Allah, the further they go away from Him.
The more they adhere to their religion, the more
they go astray. This is because they draw closer to
Allah by, blaspheming Him and insulting Him, the
Sublime and the Exalted. They worship Him by**

belittling Him, [Sublime and Exalted be He], morning and evening and in doing so they believe that they are doing so much good. Allah stated:

{ الحمد لله الذي أنزل على عبده الكتاب ولم يجعل له عوجاً .
قيماً لينذر بأساً شديداً من لدنه ويبشّر المؤمنين الذين يعملون
صلحاً أن لهم أجر حسناً. ما كُتِبَ فيه أبداً. وينذر الذين قالوا
اتخذ الله ولداً. ما لهم به من علم ولا لآبائهم. كبرت كلمة
تخرج من أفواههم، إن يقولون إلا كذباً { الكهف: ١٠هـ

{All praises and thanks be to Allah, Who has sent down to his slave (Muhammad ﷺ) the Book, and has not placed therein any crookedness.

(He has made it) Straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allah- Islamic Monotheism), who work righteous deeds, that they shall have a fair reward (i.e. Paradise).

They shall abide therein forever.

And warn those (Jews, Christians, and pagans) who say, “Allah has begotten a son.”

No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot a son]. They utter nothing but a lie. } [Qur'an: 18:1-5]

Allah also stated:

{ وقالوا اتخذ الرحمن ولداً. لقد جئتم شيئاً إداً. تكاد السموات
يتفطرن منه وينشق الأرض ويخترّ الجبال هداً. ان دعوا

للرحمن ولداً. وما ينبغي للرحمن أن يتخذ ولداً. إن كل من في
السموات والأرض إلا آتي الرحمن عبداً. لقد أحصاهم وعدهم
عدداً. وكلهم آتية يوم القيامة فرداً {
مريم: ٨٨-٩٥

{And they say: “The Most Beneficent (Allah) has begotten a son (or offspring or children) [as the Jews say: Ezra is the son of Allah, and the Christians say that He has begotten a son (Christ.), and the pagan Arabs say that He has begotten daughters (angels, etc.).”

Indeed you have brought forth (said) a terrible evil thing.

Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,

That they ascribe a son (or offspring or children) to the Most Beneficent (Allah).

But it is not suitable for (the Majesty of) the Most Beneficent (Allah) that He should beget a son (or offspring or children).

There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave.

Verily, He knows each one of them, and has counted them a full counting.

And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender,). }

[Qur'an 19:88-95]

If this is the true nature of these two religions that had some heavenly origin, then even more so will

be the corruption in any of the other pagan religions in which its adherents worship idols. Even more so will be the misguidance of the heretics who disbelieve totally in the presence of the Creator and in His numerous bounties that He bestowed upon them.

As for Islam, it has true worship of Allah the Sublime, and strict monotheism. It is the seal of the heavenly religion. Allah has protected his religion out of his grace. He protected its sources and saved it from alteration and change. They are therefore pure even to this day and until the Day of Judgement. We challenge everyone on the face of the earth mankind as well as Jinn to produce something like it in authenticity, stature guidance. This is not possible because it came from Allah who knows the secrets and all that is hidden and because it is protected by Allah, the All Knower and Protector.

It is well known, that Allah has granted to all of mankind the ability to distinguish between good and evil. Allah states:

{ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ. وَلِسَانًا وَشَفَتَيْنِ. وَهَدَيْنَاهُ نَجْدَيْنِ }
البعد: ٧-١٠

{ Have We not made for him a pair of eyes?

And a tongue, and a pair of lips?

And shown him the two ways (good and evil)? }

[Qur'an: 90:8-10

This ability that Allah has given to mankind, is not only limited to choosing his food and drink or choosing what would benefit him in his worldly

affairs like food, drink clothing, and sex. This is because mankind shares this ability with all other animals. Allah however, has given mankind the ability to determine what is greater than this- that which would save him on the Day of Judgement and that which is connected to his success i.e. success that has no loss after it. He has been given the ability to distinguish that which is the truth from falsehood from the religion. So he comes to know the truth and thus adheres to it and he knows the falsehood and stays away from it. He also knows that no man can help him on the Day of Judgement and it is only his deeds that would help him.

On the Day of Judgement, mankind would flee from his closest relatives. Allah stated:

{ يوم يفر المرء من أخيه، وأمه وأبيه، وصاحبته وبنيه. لكل امرئ منهن يومئذ شأن يغنيه }
عيس: ٣٤- ٣٧

{That Day shall a man flee from his brother,
And from his mother and father
And from his wife and his children
Every man that Day, will have enough to make him
careless of others.

[Qur'an: 81:34-37]

Everyone who is followed will flee from his followers and announce that he is free from them.

Allah stated:

{ ولو يرى الذين ظلموا إذ يرون العذاب أن القوة لله جميعاً
وأن الله شديد العذاب. }

إذ تبرأ الذين اتبعوا من الذين اتبعوا ورأوا العذاب وتقطعت بهم الأسباب.

و قال الذين اتبعوا لو أن لنا كرة فنتبرأ منهم كما تبرءوا منا، كذلك يريهم الله أعمالهم حسرات عليهم وما هم بخارجين من النار {

البقرة: ١٦٥-١٦٧

{..If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is severe in punishment.

When those who were followed, disown those who followed them, and they see the torment, then all relations will be cut off from them.

And those who followed will say: “If only we had one more chance to return (to the life of the world), we would disown them just as they disowned us.” Thus Allah will show them their deeds as regrets for them.

And they will never get out of the fire.}

[Qur'an 2:165-167]

This indeed a dreadful, sorrowful and dangerous end. Being sorry however, or crying and wailing will be of no benefit then.

Whoever will like to save himself therefore, he must be extremely meticulous when handling this affair. If one person presented false papers to another claiming that his father owed him money, he would make every endeavor to find out the authenticity of these papers. He will not acknowledge these claims before certifying the authenticity of the papers. This should be the same attitude towards religion. In fact, it should

be more so concerning religion, because the issue of religion is greater and much more serious. So, we must examine everything carefully, because Allah will not accept any deed except that which is in accordance with His laws. He will only accept that which is from His religion. Allah in the Qur'an, has invited us to examine His book, law and messenger. He has also called upon every one to free himself of vain desires while he is examining these things so that one's faith can be based on knowledge and sincerity. Allah stated:

{ قل إنما أعظكم بواحدة، أن تقوموا لله مثنى وفرادى ثم تتفكروا، ما بصاحبكم من جنة، إن هو إلا نذير لكم بين يدي عذاب شديد }

سبا: ٤٦

{Say (to them O Muhammad ﷺ): I exhort you on one thing only: that you stand up for Allah's sake in pairs and singly,- and reflect (within yourselves about the life history of the Prophet ﷺ): there is no madness in you companion (Muhammad ﷺ), he is only a warner to you of the advent of a severe torment. }

[Qur'an 34:46]

This is only because the truth has a light that guides those of intelligence to it. This truth proves itself by the truth and good that Allah has provided in it. Whoever turns a blind eye to this truth and refuses to look into it, has a seal on his eyes. One must raise this seal of partisanship, envy, blind following of the forefathers and

predecessors. He must also raise the seal of whims and fancies and pride, and look with an eye, free of prejudice and free of these dangerous diseases. It is only then, he will see.

In concluding, let me add that guidance is from Allah. He guides who ever He wishes from His slaves. So we ask Him sincerely, for guidance to the true religion and to what He loves and to what pleases Him. Allah is the most Noble of those who are asked and all hope is in Him. To Him return all affairs.

O Allah forgive us and our parents and all the Muslims and accept this work and make it be sincerely for Your sake.

And may the peace and blessing of Allah be upon Muhammad and on his family and his companions.

Bibliography

1., *Documents Of The Second Convention Of The Vatican*, (2nd. ed.1979)
2. A group of Christian Theologians, *Organized Theology (Dar Athaqafa Al-Maseehiyah)*
3. Abdul Fadi, *Sins And Their Expaiition*
4. Abdul-Wahaab, Ahmad, *Ikhtilafaat Fi Taraajim Al-Kitaab Al-Muqaddas [“The Differences In The Translations Of The Holy Bible”]* (Cairo:Maktaba Wahbah, 1st ed.1407H-1986)
5. Abdul-Wahab, Ahmad, *Christ From The Sources Of Christian Belief*, (Cairo, Maktabah Al-Wahbi, 1st. ed. 1398H, 1977)
6. Abdul-Wahab, Shaikh Sulaiman ibn Abdullah ibn Muhammad ibn, *Taiseer Al-Azeez Al-Hameed*, (Al-Maktaba Al-Islami, 3rd. ed.
7. Abu A'ta Allah, Dr. Faraj Allah Abdul Bari, *Al-Yaum Al-Aakhir Baiyna Al-Yahudiyyah Wa Al-Masihhiyyah Wa Al-Islam (The Final Day Between Judaism, Christianity And Islam.)* (Al-Mahsoora, Dar Al-Wafa, 2nd. ed. 1412H, 1981)
8. Abu Zuhrah, Muhammad, *Lectures On Christianity (Egypt, Al-Madani Printers)*
9. Abu Zuhu, Muhammad Muhammad, *Al-Hadeeth Wa Al-Muhadithoon (Lebanon: Dar Al-Kitab Al-Arabi 1404H, 1983)*
10. Ad-Darimy, Abu Muhammad Abdullah Ibn Abdur-Rahman, *Sunan Ad-Darimy*, (Damascus: Al-'Itidaal Printery 1349H , 1928)
11. Adh-Dhahaby, Abu Abdullah, *Tazkiyat-Al-Hufaadth*, (Dar Ihya At-Turath Al-Arabi)
12. Aj-Jurjani, Abu Ahmad ibn Adi, *Al-Kamil Fi Du'afaa Ar-Rijaal (Dar-ul-Fikr, 1st. ed.1404H 1983)*
13. Al-A'Thamy, Dr. Muhammad Mustapha, *Dirasaat Fi Al-Hadeeth An-Nabawi Wa Tareekh Tadweenihi*, (Studies Of The Prophetic Hadeeth And The History Of Its

- Documentation*) (Riyadh, Saudi Printing Company 2nd.ed. 1401H 1980)
14. Al-Albani, Muhammad Nasir-ud Deen, *At-Tawassul Wa Anwa'uhu Wa Ahkamuhu*, 2nd. ed.
 15. Al-Aqqad, Abbass Mahmoud, *Allah-The Exalted*, (Al-Maktabah Al-Asriyyah)
 16. Al-Areeni, Dr. Al-Baz, Tareekh Urupa lil-'Usoor Al-Wustaa, (*History of Europe of the Middle Ages*) Beirut: Dar An-Nahda Al-Arabia
 17. Al-Asfahani, Ar-Ragib, *Al-Mufradaat Fi Ghara'ib Al-Qur'an*, (Beirut: Dar Al-Ma'rifah)
 18. Al-Askalani, Ibn Hajar, *Tahzeeb At-Tahzeeb*, (India: Da'ira Al-Ma'arif An-Nizamiyyah, 1st ed.)
 19. Al-Askalani, Ibn Hajar, *Taqreeb At-Tahzeeb*, (Pakaistan: Dar Nashril-Kutub Al-Islamiyyah)
 20. Al-Athary, Dr. Abdul Kareem ibn Murad, *Sharh Qasb As-Sukar* (Medina: Maktabah Ad-Dar, 1st. ed. 1405H 1884)
 21. Al-Baar, Dr. Muhammad, *Introduction To The Study Of The Torah And The Old Testament* (Damascus: Dar-Al-Qalam, 1st. ed. 1410H, 1987)
 22. Al-Baghdadi, Abu Bakr Ahmad ibn Ali Al-Khateeb, *Taqyeed Al-Ilm* (authenticated by Yusuf Al'ish (Dar Ihyaa As-Sunnah An-Nabawiyyah, 1st. ed. 1949)
 23. Al-Baghdadi, Abu Bakr Ahmad ibn Ali ibn Thabit Al-Khateeb, *Al-Kifayya* (Cairo: Dar-Al-Kutub Al-Hadeetha)
 24. Al-Bukhari, Muhammad Ibn Isma'il, *Al-Jami'i As-Saheeh* (together with *Fath Al-Bari*) (Riyadh, Bureau of Scientific Research)
 25. Al-Faiyroze Abadi, Majd -ud-Deen, *Al-Qamus Al-Muheet* (Mu'asasah Ar-Risalat, 2nd. ed. 1408H 1986)
 26. Al-Haaj, Dr. Muhammad Ahmad, *An-Nasraaniyyah Min At-Tawheed Ila At-Tathleeth* (Christianity From Monotheism To The Trinity) (Damascus, Dar Al-Qalam, 1st.ed)
 27. Al-Hakim An-Naisaburi, Al-Hafidh Ibn Abullah, *Al-Mustradik*
 28. Al-Hamad, Abdul-Qadir Shaibah, *Al-Adyaan Wal Firaq Wal Mazahib Al-Mu'aasirah* [Contemporary Religions,

Sects And Schools Of Thought.] The Islamic University of Medina

29. Al-Hanafi, Dr. Abdul Mun'im, *The Encyclopedia Of Philosophy* (Dar Ibn Zaidoon, 1st. ed.)
30. Al-Hindi, Rahmatullah ibn Khaleel , *Izhar Al-Haq [Exposition Of The Truth]* (Cairo: Dar ul-Hadeeth, 1st. ed. verified by: Dr. Muhammad Ahmad Malakawy)
31. Al-Jabhan, Ibraheem, *Ma'awil Al-Hadm Wa At-Tadmeer Fi An-Nasraniyyah Wa At- Tabsheer (The Destructive Elements In Christianity And Christian Propagation)* (Dar Al-Mujtama'a, 5th. ed. 1409H, 1988)
32. Al-Kanz Al-Marsood (trans. Yusuf Nasrullah) Dar-Al-Qalam, 1 st. ed. 1408H, 1987)
33. Al-Khateeb, Abdul Kareem, *Christ In The Qur'an*, (Beruit: Dar Al-Ma'rifah, 2nd. ed. 1396H, 1975)
34. Al-Khudri, Dr. Hana Jarjis, *Tareekh Al-Fikr Al-Maseehy (History Of Christian Thought)* (Dar Ath-Thaqafa Al-Maseehiyyah)
35. Al-Ma'afiry, Abu Muhammad Abdul-Malik ibn Hisham, *Seerah Ibn Hisham*, (introduction by: TaHa Abur-Ra'ouf Sa'd) (Cairo: Maktaba Kuliyaat Al-Azhariyyah) 2nd. ed. 1398H, 1977)
36. Al-Qasheeri, Muslim ibn Hajjaj, *Al-Jami'i As-Saheeh*, (checked by: Muhammad Fu'ad Abdul Baaqi) (Dar Ihya Al-Kutub Al-Arabiyyah, 1st. ed. 1374H, 1950)
37. Al-Qazweeni, Abu Abdullah Muhammad ibn Yazeed, *Sunan Ibn Majah*, (comments by Fuad Abdul Baaqi, (Dar Al-Fikr for Printing and Publishing)
38. Al-Uthmany, Muhammad Taqi, ***What Is Christianity*** (trans. Nur Alam An-Nadawy) Karachi: Dar-ul-Uloom 1403H 1982)
39. Al-Baihaqi, Abu Bakr ibn Al-Hasan, *Dala'il An-Nubuwa*, (Dar-Al-Fikr, 1st. ed 1389H. 1968.)
40. Ali, Dr. Ibraheem Ukaasha, *Malamih An An-Nashaat At-Tanseery Fi Al-Watan Al-Arabi (Features Of The Efforts To Propagats Christianity In The Arab Countries)* (Research Center Muhammad Ibn Saud Islamic University, 1407, 1986)

41. An-Namry, Yussf ibn Abdul-Barr, *Jami' Bayaan Al-ilm wa Fadlhu*, (Beruit: Dar Al-Kutub Al-Ilmiyyah)
42. An-Nawawi, Muhyideen Abu Zakariyyah Yahya ibn Sharaf, *Sharh Muslim*, by An-Nawawi, (Beruit: Dar At-Turaath Al-Arabi)
43. As-Saqaa, Dr. Ahmad Hijaazi, *Al-Bishara Bin-Nabi Al-Islam Fit-Torah Wal-Injeel* (Tidings of the Prophet of Islam in the Torah and Bible) (Beirut: Dar Al-Khail, 1st ed. 1385H 1964)
44. As-Suyuti, Jalal-ud-Deen, *Tadreeb Ar-Raawee Fi Sharh Taqreeb An-Nawawi* (Dar Al-Kutub Al-Hadeetha) 2nd. ed. 1385H 1964)
45. At-Tabari, Ibn Jareer, *Tafseer At-Tabari* (Maktaba Al-Baaby Al-Halaby 2nd. ed. 1388H 1967)
46. At-Tahaan, Dr. Mahmoud, *Taiseer Mustallah Al-Hadeeth* (Maktabah As-Sarawat, 4th. ed. 1302H 1981)
47. At-Tahtawi, Muhammad Izzat, *An-Nasraaniyah Wa Al-Islam (Christianity And Islam)* Egypt: Maktabah An-Nur, 2nd. ed. 1407H, 1986
48. At-Taneer, Muhammad Tahir, *Pagan Beliefs In The Christian Religion* (Kuwait: published by: Muhammad Ibrahim As-Shaibani, Maktaba Ibn Taymiyyah, 1st ed. 1408H 1987)
49. At-Tirmidhi, Abu 'Isa Muhamma ibn 'Isa, *Al-Jami'i As-Saheeh Of At-Tirmidhi* (authenticated by: Ahmad Shakir (Lebanon: Dar Ihyaat-Turaath Al-Arabi)
50. At-Turki, Dr. Ibrhim Khalaf, *Ahum Awamil Inhiraaf An-Nasara* (The main causes of the diviation of the Christians) Islamic University of Medina
51. Aziz, Fr. Faheem, *Introduction To The New Testament*, (Dar Ath-Thaqafah Al-Maseehi
52. Badawi, Dr. Abdur Rahman, *The Encyclopedia Of Philosophy*, Arab Foundation for Research Publication, 1st. ed. 1984)
53. Bucaille, Dr. Maurice, *The Qur'an, Bible And Science*, (Egypt, Dar Al-Ma'arif)
54. Caly, William Bar, *Expalnation Of The New Testament*, (Dar Ath-Thaqafa, 1st. ed.)

55. Ceasarian, Yusabius, *History Of The Church* (trans. Marcus Dawood) Al-Qahira Al- Hadeetha
56. Dar Ath-Thaqafa Al-Maseehiyyah, *Tafseer Al-Ahd Al-Jadeed (Explanation of the New Testament)* (Cairo:Dar Nubaar, 2nd. ed.
57. Dato, Dr, Orange Kay Rahamat, (trans. Dr. Raouf Shalaby) *Religious Thought In The World Before Islam* (Doha: Dar Thaqafa)
58. Dawoud, Professor Ahmad Abdul Ahad, *Muhammad In The Bible*, (trans. Fahmi Shama) (Qatar, Islamic Courts, 1st. ed. 1405, 1984)
59. Deorant, Will, *The Story Of Civilization*, (trans. by: Muhammad Badran) *Cultural Division of The University of Arab Nations*)
60. Diraz, Dr. Muhammad Abdullah, *Ad-Deen*, (Kuwait: Dar Al-Qalam, 1400H 1984) Clarke, Ronald, *Symbols And Legends Of Ancient Egypt* (Trans. Ahmad Saleehah) Al-Hi'at Al-Masriyah Al-Aamah lilkitab, 1998
61. Duruza, Muhammad Izza, *Tareekh Bani Isra'eel Min Asfarihim (History Of The Jews From Their Scriptures)* (Beruit: Al-Maktaba Al-Asriyyah, New ed. 1389H 1968)
62. Dustour Al-Kaneesah Al-Injaleeziyah Bi Misr, *The Constitution Of The Church Of England In Egypt*, (Dar Ath-thaqafa Al-Maseehiyyah)
63. Faris, Fr. Faiz, *Fundamental Truths In The Christian Faith*, (The New Cairo Printery)
64. Fisher H. (Trans.) (Muhammad Ziyadah and colleague) *History Of Europe In The Middle Ages* (Egypt: Dar Al-Ma'arif 1950)
65. Gregorious of Malta, *Brief History Of Nations*, (Beruit: Catholic press, 2nd. ed. 1959)
66. Group of Christian Teachers, *Dictionary Of The Holy Bible*, (Dar Ath-Thaqafah Al-Maseehiyyah 2nd ed.)
67. Himayah, Dr. Mahmoud, *Studies Of The Christian Worship*
68. Himayah, Dr. Mahmoud, *Studies Of The Holy Bible*

69. Ibn Atheer, Majd-ud-Deen Abi As-Sa'adaat, *An-Nihayah Fi Ghareeb Al-Hadeeth* (checked by: At-Tahir Ahmad An-Nazawi (Al-Maktaba Al-Islamiyyah)
70. Ibn Hajar, Al-Askalani , ***Fath-ul-Bari Sharh As-Saheeh Al-Bukhari***
71. Ibn Hanbal, Al-Imam Ahmad, *Musnad Al-Imam Ahmad Ibn Hanbal*, (Dar As-Saaddir)
72. Ibn Hanbal, Imam Ahmad, ***Al-'Ilal Wa Ma'rifat Ar-Rijaal*** (Turkey, Istanbul:Al- Maktabah Al-Islami, 1987)
73. Ibn Katheer, Al-Bidayah And An-Nihayah (Riyadh: Matabah Al-Falah)
74. Ibn Katheer, Abul Fida Isma'eel, *Tafseer Ibn Katheer*(Al-Manar, 1410H 1989)
75. Ibn Mandthour, ***Lisan Al-Arab***, (Egypt: Dar Al-Ma'arif)
76. Ibn Taiymiyyah, *Majmu' Al-Fatawa* (A Compilation of legal Verdicts)
77. Ilyas, the Arch....., ***Christian Worship*** (Tripoli, Maktaba As-Sa'ih, 1985)
78. Ja'far, Muhammad Kamal, *Al-Insan Wal Adyaan* (Mankind And Religion) (Qatar: Dar Ath-Thaqafah, 1st ed. 1406H 1985)
79. Junaibir, Dr. Sharil, Christianity- Its Growth And Development (Egypt: Dar Al-Ma'arif)
80. Khaleel, Dr. Imad -ud-Deen, ***They Said About Islam*** (Riyadh:World Assembly of Muslim Youth, 1st.ed. 1412H, 1991)
81. Kisab, Hananiah Ilyas, *A Compilation Of Church Laws*,
82. Loraimer, John, *History Of The Church* (trans. Ezra Marjan) *Dar Ath-Taqaafa Al- Maseehiyah*
83. Najeeb, Dr. Imarah, *Al-Insan Fi Dthil Al-Adyaan* (Mankind In The Shade Of Religion)
84. Sa' eed, Habeeb, (*Tareekh Al-Maseehiyah*) *History Of The Christianity*, (Dar At-Ta'leef)
85. Sa'adah Khaleel, *The Gospel Of Barnabas* (Trans.) Published by: Muhammad Rasheed Rida
86. Sa'd, Muhammad, *At-Tabaqaat Al-Kubra*, (Beruit: Dar Sadir)

- 87.Saidarus, The Archpriest, *The Kingdom*, (Dar Al-Aalam Al-Arabi, 1st. ed. 1979)
- 88.Sam'an, I'wad, ***The Atonement Of Christ*** (*Dar At-Tiba'at Al-Qawmiyyah*)
- 89.Shalaby, Dr. Ahmad, *Chritianity*, (Maktabah An-Nahdah Al-Masriyyah, 2nd. ed. 1984)
- 90.Shalaby, Dr. Ra'ouf, *Ya Ahlal Kitab Ta'alaw Ila Kalimatin Sawaa* (*O People Of The Scriptures Let Us Come To A Common Word*) (Dar Al-I'tisam, 2nd. ed. 1400H 1979)
- 91.Shareef, Dr. Mahmoud ibn, *Al-Adyaan Fil Quran* [*"The Religions In The Qur'an"*] (*Maktabaat Ukaz*, 5th ed. 1404H-1983)
- 92.Situt, J.R.W., *The Original Christianity*, (Trans.Zaid Zakhari) (Dar Al-Manshraat An-Nadtheer)
- 93.Sulaiman , Mary, *Information About The Bishops Of The Eastern Church*
- 94.Ta'imah, Dr. Sabir, *Al-Asfar Al-Muqadassah Qabla Al-Islam* [*Holy Scriptures before Islam*] (*Alam Al-Kutub*, 1st. ed. 1406H -1985)
- 95.Tabari, ibn Jareer, *Tareekh At-Tabari* (Authenticated by: Muhammad Abul-Fadl Ibraheem) Dar Al-Maa'rif
- 96.***The New Testament*** (**Cairo: Dar Al-Kitab Al-Muqaddas 1982**)
- 97.The Noble Qur'an
- 98.***The Old Testament*** (**Cairo: Dar Al-Kitab Al-Muqaddas 1982**)
- 99.*The Samaritan Torah* (Trans. Abul Hasan Is'haq As-Soory) publ. Dr. Ahmad Hijaazi As-Saqaa (Dar Al-Kitab Al-Muqaddas)
- 100.Williams, Carol S. *The Positive Things With Us*, (*Aidees Printers Alexandria*)
- 101.Zakaria, Nasrullah, *Ru'ya Muasirah Haula Majee Al-Maseeh Ath-Thani*, "A Comtemporary Vision About The Second Coming Of Christ" (At-Talabah Printery)
- 102.Zeigler, H. Conway, *Usool At-Tanseer Fi L-Khaleej Al-Arabi* [*The Fundamentals Of Spreading Christianity In The*

Arabian Gulf] ((Tans. Majin Mutabaqani) 1st. ed. 1410 H.
1989)

Table of Contents

| | |
|------------------------------------------------------------------------------------------------------|-----------|
| Introduction..... | 4 |
| <u>Chapter One:</u> | 9 |
| <i>Christ and His Message (In the light of the Quran and the Bible)</i> | 9 |
| . His Human Nature..... | 11 |
| Two.He was a Messenger of Allah: | 12 |
| Three.He was sent to the Jews only, and not to all people..... | 13 |
| four.He followed the Laws of Moses and fulfilled them..... | 14 |
| five.He called to the worship of Allah alone without ascribing partners to Him..... | 14 |
| ix.Jesus called on the people to repent and to adhere to the spirit of the Laws of Moses..... | 15 |
| A brief history of Christianity..... | 17 |
| The Messiah- A Christian Viewpoint..... | 18 |
| The Students of Jesus After His Ascension..... | 24 |
| The period after the students of Christ up to the reign of the emperor Constantine..... | 27 |
| <u>Chapter Two:</u> | 37 |
| <u>Sources of Christianity</u>..... | 37 |
| The Bible:..... | 37 |
| . <u>The Old Testament (The Torah)</u>..... | 37 |
| The History of the Torah..... | 40 |
| The Alteration of the Torah..... | 52 |
| Evidence from the Qur'an and the Sunnah proving that the Torah was altered..... | 52 |
| Examples of Alteration..... | 55 |
| 1: Their Description Of Allah That He Had Deficiencies such as.. | |
| a) Tiredness..... | 55 |
| b) Ignorance..... | 56 |
| c) Regret..... | 58 |
| d) Crying | 59 |
| 2: Their Ugly And Distasteful Descriptions Of The Prophets Of Allah..... | |

| | |
|--------------------------------------------------------------------------------------|------------|
| Allah..... | 60 |
| a) Noah | 60 |
| b) Lot..... | 62 |
| c) Jacob..... | 63 |
| d) Aaron..... | 68 |
| e) David..... | 69 |
| f) Solomon..... | 70 |
| 3: The Differences In The Number Of Books Found In The O | |
| Testament..... | 73 |
| a) The Hebrew version b) The Greek version c) The Samari | |
| Version..... | 73 |
| 4: The Differences In The Information Found In The | |
| Versions..... | 74 |
| 5: Comparing the versions of the same story..... | 74 |
| 6: Additions..... | 78 |
| Chapter Three:..... | 79 |
| <u>The New Testament.....</u> | 79 |
| The Four Gospels: Chain of Authorities and History..... | 80 |
| A General History of the Four Gospels..... | 83 |
| The First Church..... | 84 |
| The appearance of the canonized books of the New | |
| Testament..... | 85 |
| Chapter Four:..... | 95 |
| <u>The Detailed History of the Four Gospels and the other books of the Ne</u> | |
| <u>Testament.....</u> | 95 |
| The Gospel of Matthew..... | 95 |
| The Gospel of Mark..... | 99 |
| The Gospel of Luke..... | 102 |
| The Gospel of John..... | 104 |
| <u>The History of the other books of the New Testament.....</u> | 10 |
| The Acts of the Apostles..... | 106 |

| | |
|--------------------------------------------------------------------------------------------------------------------|------------|
| The Letters of Paul..... | 107 |
| The second letter to the Hebrews..... | 110 |
| The Three letters of John..... | 111 |
| The Letter of James..... | 112 |
| The Two letters of Peter..... | 113 |
| The Letter of Jude..... | 114 |
| The Dream of John (Revelation..... | 115 |
| Chapter Five:..... | 117 |
| <u>Further Study of the Text of the Four Gospels.....</u> | 117 |
| Differences in..... | 117 |
| 1. the Genealogy of Christ..... | 118 |
| 2.the issue of John the Baptist..... | 125 |
| ...Errors in the Gospels..... | 130 |
| Chapter Six:..... | 135 |
| <u>The Gospel of Barnabas.....</u> | 135 |
| 1: Barnabas the person..... | 135 |
| 2: The Gospel of Barnabas..... | 136 |
| 3: The most important concepts mentioned in the gospel of barnabas whi contradict the four gospels..... | 139 |
| Chapter Seven:..... | 145 |
| <u>The Christian Conferences or (Ecumenical Councils).....</u> | 145 |
| The most important International Conferences:..... | 146 |
| 1. The Conference of Nicea 325 CE..... | 146 |
| 1: The Conference of Constantinople 381 CE..... | 151 |
| 2: The Conference of Ephesus 431 C.E..... | 151 |
| 3: The Conference of Caledonia 451C.E..... | 152 |
| 4: The Eighth Conference 869 C.E..... | 152 |
| 5: The Twelfth Conference held in 1215 C.E..... | 153 |
| . The Conference of Rome 1769 C.E..... | 153 |
| Chapter Eight :..... | 157 |
| <u>Sources of Islamic Law</u> (The Qur'an and th | |

| | |
|------------------------------------------------------------------------------------------------------------------------------------------|------|
| Sunnah)..... | 157 |
| a: The Qur'an..... | 159 |
| The History of the Qur'an:..... | 159 |
| The revelation of the Qur'an to the Prophet (ﷺ), and its preservation and documentation during his lifetime..... | 160 |
| The compiling of the Qur'an into one book during the era of Abu Bakr As-Sideeq:..... | 166 |
| Uthman's Compiling Of The Qur'an..... | 169 |
| Important Factors That Facilitated The Preservation Of The Qur'an:..... | 172 |
| Testimony of Western- Christians and others that the Qur'an is the only book that was preserved..... | 174 |
| Chapter Nine:..... | 178 |
| Sources of Islamic Law b: The Prophetic Sunnah..... | 178 |
| Definition and its position in the religion:-..... | 178 |
| The Stages Of The Documentation Of The Sunnah:..... | 180 |
| 1:The Sunnah during the time of the Prophet (ﷺ)..... | 180 |
| 2:The Sunnah During The Time Of The Companions - After The Death Of The Prophet (ﷺ) | 183. |
| 3:The Sunnah During The Time Of The Tabi'een And Those After Them:..... | 192 |
| 4: The Writing Of The Popular Books Of Hadeeth:..... | 201 |
| 5: The Continuance Of The Chain Of Authorities For Books Even Until Late Times..... | 206 |
| 6: The Chain of Authorities and the Science of Narrators..... | 208 |
| Chapter Ten..... | 210 |
| The Belief of The Christians | 210 |
| 1: The Trinity (Its Meaning:) | 210 |
| Supporting Evidences for the Trinity..... | 217 |
| Refutation of the Evidences:..... | 218 |
| Proof that Allah (God) is One, and the Refutation of the Trinity Doctrine from the Old Testament and the Gospel (New Testament)..... | 220 |

| | |
|------------------------------------------------------------------------------------------------------|----------------|
| <i>he three parts of the Trinity.....</i> | <i>223</i> |
| a: The Father:..... | 223 |
| Proof that God is the Father of Christ (according to Christian belief.)..... | 224 |
| Refutation Of The Concept..... | 225 |
| b: The Second Entity in the Godhead: The Son..... | 228 |
| Refutation:..... | 229 |
| c: The Third Entity In The Trinity Godhead -The Holy Spirit..... | 232 |
| Refutation:..... | 232 |
| 2: Incarnation:..... | 235 |
| The proofs of the Christians about this claim of Incarnation:..... | 235 |
| Refutation:..... | 236 |
| 3: Crucifixion And Atonement:..... | 242 |
| Crucifixion:(Its meaning)..... | 242 |
| The Story of The Crucifixion:..... | 243 |
| The Differences In The Reports About The Crucifixion, As Mentioned In The Gospels.”..... | 244 |
| The true end of christ (U) On the earth, and his second coming:..... | 250 |
| Redemption (Atonement):..... | 257 |
| Evidence used by the christians to support this belief:..... | 257 |
| Explanation of the error of these pieces of evidence:..... | 258 |
| Additional proof as to the falsehood of the Christian claim:..... | 263 |
| <i>4: Christ’s Judgment of Mankind:.....</i> | <i>268</i> |
| 5: Christian belief about the Resurrection, Paradise and the Hell Fire..... | 269 |
| Chapter Eleven:..... | 271 |
| The Pillars of Faith in Islam:..... | 271 |
| 1. Belief in Allah..... | 271 |
| 2. :Belief in the Angels:..... | 279 |
| 3. Belief in the Books:..... | 280 |
| 4. Belief in the Prophets:..... | 282 |
| The Prophethood of Muhammad (e)..... | 283 |
| Proof of prophethood..... | 283 |
| Intangible Proofs:..... | 285 |
|) His honesty and truthfulness:..... | 285 |
|) The Agreement of His call with that of the Prophets before him..... | 287 |
|) The prophet called to that which was good and made unlawful or prohibited that which was evil..... | 290. |
| Tangible Proofs:..... | 291 |
|)Splitting the moon:..... | 291 |
|)The Night Journey and Ascension:..... | 292 |

| | |
|-----------------------------------------------------------------------------------------------|------------|
|) Water Springs from his Fingers..... | 293 |
|) Curing the sick..... | 293 |
|) Increasing the food:..... | 294 |
|) The Prophet's Prophecies about the Unseen and Things that were to happen in the Future..... | 295 |
|) The Qur'an (the greatest miracle)..... | 301 |
| Mention of the Prophet Muhammad in the Bible:..... | 303 |
| 5: Belief in the Last Day:..... | 312 |
| 6: Belief in Divine Destiny, both the good and the bad thereof..... | 319 |
| Chapter Twelve:..... | 325 |
| <u>Factors leading to the straying of the Christians:.....</u> | 325 |
| . Persecution:..... | 325 |
| . Loss of the Gospel and the Break in the Chain of Narrators:..... | 327 |
| . Paul (Saul, the Jew)..... | 328 |
| a: Paul did not learn from the Disciples..... | 329 |
| b: His defamation of the Disciples..... | 331 |
| c: His constant self praise..... | 331 |
| d: His intellectual errors..... | 332 |
| e: His stance regarding the Laws of Moses and the Torah..... | 337 |
| f: His going contrary to what Christ advocated..... | 342 |
| g: His claims that were void of supporting evidence..... | 350 |
| h: His introduction of senseless explanations and justifications for his actions..... | 352 |
| <u>The Influence of Paganism and Pagan Philosophy on Christianity.....</u> | 358 |
| <u>The intervention of the Emperor Constantine.....</u> | 362 |

Chapter Thirteen:.....364

Some acts of Worship and Rituals of the Christians:

| | |
|--------------------------------------------------|------------|
| :Prayer..... | 364 |
| :Fasting..... | 365 |
| :Baptism..... | 367 |
| :Holy Communion..... | 367 |
| :Confession and Writs of Indulgences..... | 367 |
| Conclusion:..... | 371 |